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### *The Influence of Buddhism in China.\**

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IN order to show the influence of Buddhism in China we shall examine the opportunity, the nature and the value of that influence.

First we shall present its opportunity for influence by giving a translation of a digest made from the Chinese annals by a Confucianist. It runs thus:—

“In ancient times the instruction of the people was the work of the rulers. Since Tsin Shih-hwang it has been the work of teachers and scholars. But in Buddhism it is not the work of rulers, and it is different from that of teachers and scholars, yet its instruction has been transmitted from age to age.

On inquiring into the history of the Chow dynasty (B. C. 1100-250) it is recorded that in the time of Duke Chao (B. C. 1052) a fine colored light appeared in the Tai-wei stars (the neighborhood of Virgo(?)). The historiographer (divined from that and) memorialized that a great sage had been born in the West, and that in a thousand years his teaching would reach China. In the eighth year of the Emperor Ming Ti of the Han dynasty (A. D. 66) the Buddhist religion *did* come to China. It was strange that the Emperor Ming Ti should then hear of a god in the West called Buddha. He sent ambassadors to India to get instruction, books and priests. The religion chiefly teaches the vanity of earthly things, the importance of charity and the certainty of rewards and punishments. The first of the great men to take to Buddhism at that time was King Ying of the T'su country. Soon after he was accused of breaking the laws, and therefore at the end of the Han dynasty (A. D. 220) there was not much heard of Buddhism. But in the time of the Tsin and Wei and the Northern and Southern

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dynasties, Budhochinga (Fu Tu-ch'ing), an Indian, was engaged (about 348) to teach men to serve Buddha. Kumarajiva (383) was engaged by the Tsin to translate Western Sutras and Shastres. Bikshu Hwei-seng was sent by the Wei (A. D. 518) to the West to get Buddhist books. He brought back 170 works, and the Buddhist religion flourished greatly.

As to temples there were the beautiful buildings of the Tsin, the paintings or idols of Buddha in the Wei, the Temples of Everlasting Light and of Everlasting Peace and the temple of the Shang palace of the Sung dynasty.

As to the casting of idols there are the Wei's great idols and the Sui's smelting of the revenue cash to cast idols.

As to personal teaching of Buddhist books, there were the Emperors Hsüan Wu of the Wei and the Emperor Wu of the Liang, who taught.

As to the people in the time of the Wei, the priests put up pictures of Buddha on their doors. Both in the Wei and the Sui dynasties (A. D. 386-618) the people were allowed to become priests as they pleased. The new religion's most flourishing time in this early period was when an Emperor of the Liang three times offered himself as a priest at the temple of Common Peace, and an Emperor of the Tsin presented himself at the temple of the "Great Ornaments." Although the Wei dynasty forbade men from becoming priests under 50 years of age and prohibited their private support; although it stopped also sacrifices to the gods of the Huns and even killed priests and destroyed Buddhist books and idols, yet all these, after a little while, were revived. The Sung forbade the casting of idols and the building of temples, but we do not hear of these becoming fewer than before. The Wei and the Liang twice had trouble with the priests. During the Wei and the Sung the priests rose up three times in disturbances. Still Buddhism was not checked. Nine out of every ten families of the Tsin dynasty served Buddha.

In the Sui time (589-618) Buddhist books were from ten to a hundred times more numerous than Confucian books. This was the most flourishing time in all the history of Buddhism in China.

The second Emperor of the T'ang dynasty (A. D. 618-960) professed not to be fond of Buddhism, but it was by his authority that Hsüan Tsang (the famous Buddhist traveller), who had been to the West to get Buddhist books, translated at the Temple of Great Happiness 657 works (?) These are not mentioned in the Mirror of History. The Empress Wu was pleased that the priests were explaining the law and making books, saying that Buddha had become incarnate in her person. These books were published

throughout the empire, and great idols were also made. The priests were often made officials. The Emperor Hsüan Tsung (713) inquired into the morals of the priests and nuns, and over 12,000 were sent out of the monasteries into the world again. The next Emperor but one was fond of Buddhism, and erected 100 high seats (or pulpits) to teach the classic of the king of love. He also built the Temple of Reverence and ordained a thousand priests and nuns. He went so far as to give aid to the All Souls' Festival and decree posthumous honors to the Hunnish priest Amogha. The Emperor Hsüan Tsung went out to meet a bone relic of Buddha, but not long after died. This should have served as a warning to his successors. But the Emperor I Tsung also received a bone relic of Buddha and said, "having seen this I do not grudge to die." He then went to the Descent Tower to worship, and the tears ran down his cheeks. This is difficult enough to understand, but his establishing an altar to receive the vows of Buddhist nuns and his staying at the Convent of the Peace of the Nation; these things are still more difficult to talk about. Therefore among the T'ang Emperors who ruled any length of time, there is only one—Hsüan Tsung, who stopped the receiving of vows of Buddhists at Sz-chou—who was good and would receive advice. The Emperor Wu Tsung was fond of Taoism and hated Buddhism. He was so violent as to order the destruction of all Buddhist temples throughout the empire and the return of priests and nuns to common life. But when Hsüan Tsung first ascended the throne, his action was most ridiculous. His object was to reverse the policy of his predecessor. All who had been honored by him he killed, and those who had been put down he restored, and even elevated beyond the position they occupied before.

Among the 13 Emperors of the after five dynasties (about 60 years), none were fond of Buddhism. The second of the Chow dynasty melted down the brass images of Buddha and made cash of them. Still in Fuhkien the Temple of the White Dragon was built, and Prince Hsi received 10,000 monks, which was more even than had been received by Tai Tsung of the T'ang. The T'ang Emperors exhorted people to become Buddhists, but the Sung Emperors (A.D. 960-1280) sent out clever speakers to point out their errors. The faith of the T'ang Emperors was very great. They even thought that they themselves were Buddhas incarnate. But the second Emperor of the Sung forbade erecting more temples, and his successors followed the same course, for few of them cared for Buddhism. The first Emperor of the Southern Sung adopted a still better method of repression. He forbade the use of Buddhist prayers. Thus Buddhism did not flourish in the Sung in China.



But during the Sung dynasty Buddhism flourished greatly in Mongolia. The Western priests—Namo and Ba-sz-pa—were both called national ministers of instruction. And because Ba-sz-pa had invented a new alphabet, he was styled "The Great and Precious King of the Law." After his death he was honored by the extraordinary title of "The Chief under heaven, above Emperors, the Introducer of Letters, Assistant in the government of the State, a great Sage full of virtue, of universal kindness and true knowledge, Protector of the nation, ruling it as he pleased, the Great and Precious King of the Law, the son of the Western Buddha himself and Prophet of the Great Ruler of the universe."

Afterwards there was also the prophet Nien-chin-ch'i-li-sz. When he was received on his arrival, the great officials served him on their knees, and the prophet took no more notice of them than if they had been his slaves. There was next to him Yang-lien-chinkia, appointed chief director of all Buddhism South of the Yang-tsz river. There was another priest named I Shan, sent as an ambassador to Japan. There was also Wa Pan, who was made chancellor of the Hanlin, which post was open to the Buddhists. In some respects the Buddhists were superior to the other mandarins, for they might strike the Shang-tu-liu and no inquiry would be made about it. Above all, the Thibetan priests sent by Hama had some secret methods, from what books we do not know, for they were of a heretical sect of Buddhism.

The Mongol dynasty not only honored the priests of Buddhism, but from the time of Kublai Khan, the rulers went to the temple of All-Peace. In the days of his successor Ch'eng Tsung, the Empress Dowager, visited the temples of Watai in Shansi. Afterwards two Emperors had the Buddhist books written in gold letters; gave extensive lands for the temples and put up idols in Long-Life-Peace Mountain. Temples were built in Kien-kang, called the Dragon-Fortune-Collection-of-Happiness, which in architecture had not been surpassed since the days of the Pei Wei (A.D. 386-532). As to stopping the Superior of the Buddhists from returning the priests as people and the forbidding of priests to annoy the people; these were measures that could not be avoided and temporary only.

The first Emperor of the Ming selected priests to attend on the princes of the empire, for the Buddhist religion had really helped him to conquer the empire. They were made junior preceptors of the heir apparent. This was natural. But why should the Ming dynasty perpetuate the weakness of the Mongols and appoint Ha Li-ma King of the Great and Precious Law? As the Emperor Hsüan Tsung added honors to the Thibetan priests, it is not to be



thought strange that the Emperor Wu Tsung should style himself the King of the Great Happy Law. And there were buildings again, the repairs of the Temple of Prosperity, the building of the Temple of Prosperous Happiness. The priests were, like sorcerers, worthy of death, but good fortune and honor followed them. Although afterwards there was a check to the Thibetans and they were forbidden to destroy the Chinese Buddhist temples, still this did not avail much. This is an account of the continued transmission of Buddhism from the Han to the Ming dynasty.

This record shows that Buddhism has had ample opportunity for influencing China.

Now we proceed to analyze the nature of the influence.

In order to know exactly wherein the influence of Buddhism lies, it is necessary to analyze the system as it bears on the *needs of men*. These needs may be conveniently classed under the six heads of—the material, the social, the political, the intellectual, the moral and the spiritual.

If we were writing about some other religions we would find that some of them had considerable influence over the material interests of men, such as providing clothing, teaching agriculture, architecture, arts, industries and even commerce. But Buddhism in China holds these things for the most part beneath its notice, for it has renounced this world. It may have been the first to introduce cotton and opium into China. It introduced pagodas and built temples on Indian models, adorning them after the manner of Indian sculpture and painting. And the spirit which moved Asoka to dig wells and plant trees along the roads in India no doubt acted somewhat in China too. Still the material condition of men in this life Buddhism did not profess to ameliorate directly. Its object was not to have people born in this world at all, and thus in a sense to annihilate the race rather than the *sufferings* of the race!

If we were writing about other religions we would have much to say about their social influence—saving human life from cannibalism and war, helping the sick, the orphan and the helpless, elevating woman and delivering mankind from the bondage of classes. But this, too, is a province which Buddhism does not aim to interfere with directly. It is true that it sets itself to remove suffering from living beings, and this fundamental principle of pity for all had much *indirect* influence on these questions. Under Asoka medical help was given to the sick throughout his dominions, to man and even to beast. Some relics of this may be traced here and there in China. It is true that Buddhism would not recognize the pride of caste in India more than other monastic orders before

it, but in China there existed no caste to change. I am not aware of any protests raised by Buddhists against slavery or serfdom in China. And as for doing anything to elevate the social position of woman, little was to be expected from a religion which "reluctantly tolerated" the nuns as an element in their Church at all and taught that woman must be born again as man before she can possibly attain Buddhahood. The story of Kwan-yin is an exception, though a very prominent one, to the whole tenor of Buddhist teaching. But over and above the material and social influence is the great fact that the best Buddhists renounce the world, and therefore its social relations are all out of place in a system which teaches that all these should cease to exist.

The same might largely be said of its political influence in China. Although Buddhism holds the sceptre in Thibet and among Mongol princes and gives political influence, owing to the number of followers, still in China it has been more occupied with the individual and with the priestly community than with politics. The great mass of the laity is practically outside the pale of Buddhism. At their funerals prayers are read to deliver them from hell, but they must be born again and live as priests before they can attain to the highest benefits of Buddhism. Buddha is the enlightener rather than the ruler of the world.

If the chief influence of Buddhism is not to be found in meeting the material, the social or the political needs of men, where then is it to be found? It is, I believe, to be found in its effort to meet the intellectual, the moral and the spiritual needs of man. In the intellectual sphere the Confucianists had reduced to order all that they thought worth knowing. But Buddhism rose before their astonished eyes like another sun in their heavens and gave new views of the universe, of living beings and of their destiny. It introduced a new conception of space infinitely grander than that which the Chinese had. It spoke of countless worlds in space and it spoke glibly of worlds, not by the millions, but by the kotis, each of which was 10 millions in number. It spoke of 10,000 kotis of worlds, 10,000 kotis of suns, of moons and of merus (central mountains in each world as pillars for the heavens); of 40,000 kotis of continents and 60,000 kotis of heavens! Instead of being confined to a few thousand years, as the Chinese systems were, it expanded time into many kalpas, some of which were 1,344,000,000 years each. And as to the beings living in these bewildering worlds and endless ages, the height of their bodies varied from 1 foah to 84,000 feet (over 15 miles) in height! not to speak of innumerable Buddhas, Bodhisatwas, Devas, Nagas, Asuras, Pretas, etc., all belonging to

the three worlds of desire, form and formlessness. And the round of transmigration of soul throughout these worlds, as well as throughout the innumerable forms of life known on earth, all dependent on character, leaves the mind exhausted, even at the mere contemplation of it! On the shore of this ocean of existence stood Buddhism however fearlessly proclaiming its intention to dry up this eternal tide of transmigration. If the vault of heaven had fallen down and revealed to the Chinese a new and altogether different heaven beyond, they could hardly have been more astonished than they were when they commenced to realize this new teaching.

Passing by the consideration of time, space and existence, the intellectual activity of the Buddhists was manifest again in their investigation of man himself. What is seen they declared is not the true atman (self). They sought to penetrate through all forms and appearances that all powerful thing that underlies all changes, in order to discover the relations between this unseen power and the atman. In the Hinayana school they gave us the aspect it presented from the ethical point of view. In the Mahayana school they attempted to give also the transcendental view with the relations of endless Buddhas and Buddhisatwas; the moral view with its room for repentance, which the Hinayana school does not allow; the metaphysical with its hair-splitting divisions of the senses, perceptions, sensations, will, reason, thought, intuitions, abstractions, etc., and the physical with its mesmerism, spiritualism and occult influences. Starting from any of these points as a centre, various classifications of Buddhism arose, resulting in views that appear in hopeless contradiction to each other, although their greatest intellects generally succeeded in harmonizing all.

For about 700 years (A. D. 200-900) the Buddhist priests from India supplied intellectual food for China by the translation of the early Buddhist Canons and the works of the four great doctors of Buddhism, viz., Kamalabha, Ashvagosha, Nagarguni and Kanadeva; and by the translations later on of the works of Asamgha, Vasubhandu and of others who wrote under the influence of reformed Hindooism in India.

A. D. 266-317 Darmarakcha translated 175 works.

383 Kumarajiva translated 50 works.

404 Punyatara was one of the translators of the Vinaya—the Canon Law of Buddhism.

548-569 Paramartha translated 50 works.

648 Hsüan Tsang translated, as variously stated, from 75 to 740 works.



- A.D. 656      Nadi brought over 1,500 texts of Buddhist Scriptures to China.
- 741-746      Amogha brought to China 500 new Sutras and published 109 works, mostly translations.
- 982          Danapala received honors from an Emperor for having translated 111 works.

This enormous work was possible for them, as they had the inmates of the monasteries to assist them. Kumarajiva had the assistance of no fewer than eight hundred priests. Dr. Edkins says that in the 10th century of the Christian era the Buddhist collection consisted of 4,271 works. In the 14th century it consisted of 4,661 works. In the 15th century of 6,771 works, three-fourths of which were translations. He also says that the translations alone are 700 times the size of the New Testament, and one work—the *Pragma Paramita*—is so voluminous that it alone is 80 times the size of the New Testament.

For the transliteration of Sanscrit into Chinese characters they also invented or introduced several alphabets. The following 9 men—Dharmarakcha (A. D. 67), Mukchala (281), Kumarajiva (383), Buddhahadra (406), Samghapala (506), Mahayanadeva (Hsüan T'sang 628), Divakara (676), Sikchanada (695), Amogha (719), each introduced a new alphabet. In order to encourage the thorough study of these books, Ajeli, a foreign priest, memorialized the Emperor (934) to have both priests and nuns examined in the *Shastres*. And for some time literary honors were given to them, in answer to this memorial. One Emperor—Jen Tsung—(1035) opened a college, where 50 youths studied Sanscrit. The result of all was that for every one Confucian book seen, there were scores of Buddhist Scriptures in circulation. All these things struck most Confucianists for centuries with utter astonishment. So much for the intellectual influence.

In the moral department Buddhism begins with the Four Sacred Truths.

First is the fact of suffering—birth, old age, sickness, death, union with the unloveable, separation from the loved, non-attainment of one's desires; in short, the five-fold clinging to the earthly constitute suffering.

Second is the origin of suffering—in thirst for being, which leads from birth to birth, in lust and desire and the thirst for pleasure and for power.

Third is the extinction of suffering by the complete annihilation of desire.

Fourth is the means for the extinction of this desire. These are eight-fold.

Taking these four truths as a foundation, Buddhism enlarges on the origin of suffering by its doctrine of the 12 causal nexus, which are worded as follows :—

- 1, 2. From ignorance comes conformation.
3. From conformation comes consciousness.
4. From consciousness come name and corporeal form.
5. From name and corporeal form come the six senses.
6. From the six senses comes contact between them and their object.
7. From contact comes sensation.
8. From sensation comes desire.
9. From desire comes clinging to existence.
10. From clinging to existence comes being.
11. From being comes birth.
12. From birth come old age and death, pain and lamentation, suffering, anxiety and despair.

It also explains the eight-fold means for the extinction of desire to be:—

- |                   |                              |
|-------------------|------------------------------|
| 1. Right faith.   | 5. Right living.             |
| 2. Right resolve. | 6. Right effort.             |
| 3. Right speech.  | 7. Right thought.            |
| 4. Right action.  | 8. Right self-concentration. |

To ensure the attainment of these means, which would deliver them from suffering, the seekers were required, not only to meet twice a month for mutual exhortation, but to hold large annual and quintennial meetings. Not only was it not enough that they should pass through a course of 5 or 10 years' instruction and then go out into the world, they must leave the family life for ever and become altogether a separate class in the world, wholly devoted to this one thing.

In order further to help them in their monastic life, there was the Vinaya, a sort of Canon Law, formed for their particular guidance after the manner of the laws of the monastic orders of Brahminism, defining carefully the rules to be observed in the monastery, abroad, at their first entrance into their priesthood and in their semi-monthly and annual meetings. Also rules for confession, for penances, spiritual advice, etc.

The prospect opened for those who wished to lead a holy life was so attractive that multitudes of men and women renounced their homes and entered the monasteries. So great was the rush at one time that there were not left men enough to attend to the crops in the field, as some from almost every family had left their homes and taken up the monastic life. The sages of China from Fu Hsi down-

wards, including Yao Shun, Wen Wang, Chow Kung, Confucius and Mencius, were all said to have laid the basis of their system on filial piety. But here comes a religion that annihilates the family relationship altogether, and without it, and *because* of giving it up, professes to confer infinitely greater blessings on its followers than ever entered the minds of the sages of China. To this strange view of morals most Confucianists again bowed their heads in amazement. It seemed to them as if the foundations of the earth had given way from beneath their feet and they were left in mid-air, the sport of any current of opinion. So much about the moral influence.

There remains the spiritual. The aim of the Confucianist is to lead a proper life in *this world*. When a disciple asked the master what about the future life, the answer was: Since we do not know the present, how can we know the future? In the face of this opinion the Buddhist priest calmly repeats a creed, which means that he has *renounced everything* that is in *this world*. It is "Namo Fo, Namo Fa, Namo Sêng" ("I believe in Buddha, in the law and in the priesthood.") To him the *present life* is all empty show, pure vanity. He looks to the *future* for all his rewards and hopes that in about seven trans-migrations, which will only take from 40 to 80,000 kalpas of years, if not sooner, he may attain to Buddhahood itself. He further contradicts the Confucian by saying that he does not look to his Shangti as supreme, but to one who was once Prince Sakya, but who nevertheless is not man—as the Chinese character for Buddha very expressively puts it—and who is now all knowing and all benevolent. He says that Buddha, out of his infinite goodness, personally aids men, and that men by their virtue or by purity of heart, contemplation and inward communion with Buddha, or by discovery of the occult relation of the physical to the spiritual, by any or all of these combined, may obtain such superhuman aid as far transcends any of the best benefits derived by mere human effort alone, such as the Confucianist depends upon. In proof of his belief, the Buddhist floods the land with marvellous stories of the miraculous interference of Buddha in the affairs of men and appeals to their sacred scriptures, which abound with similar miracles. Notwithstanding the Buddhist's renunciation of the Confucian god, the Confucianist, remembering records of superhuman events in his own books, by direct communion with Shangti, by divination and by witchcraft, could not well deny the possibility of these marvels of Buddhism, even that of the magic spells of the Tantra school.

To extract all the secret of this wonderful religion, which declared that its truest disciples had found out the secret laws of



nature, and therefore possessed superhuman influence, many of their scriptures were translated several times over. Forty-one of the works about Martreya, Tathagata, Mangusri, etc., were translated at least 3 times over. Seventeen of the works about the Lotus, the Other Shore, etc., were translated 5 times over. Nine of the works about Nirvana, Kwan-yin, Martreya, etc., were translated 5 times over. Four of the works about Purity, Magic Spells and Occult Influence were translated 6 times over. Another work on magic spells, called the Ananta Mukha Sadhaka Dharani, was translated at least 9 times over.

When we consider the claims of Buddhism, intellectual, moral and spiritual, as well as the mystical and magical power it professed to wield over all beings directly, the influence of which was to reach throughout the countless kalpas of time that was to follow, is it to be wondered that at one time the Emperors vied with each other in doing honor to Buddhism? And if the rulers were so affected, can we be surprised that at that time nine out of every ten families professed their belief in Buddhism and that China supported 3,000 Indian priests and nearly 2 millions Chinese priests and nuns?

Buddhism thus practically had its own way for centuries, and the mouth of most Confucianists was completely shut. It was in these days when Confucianism had not recovered from its bewilderment that Buddhism spread to Corea and Japan, carrying with it the belief that it was almost omnipotent!

Hitherto we have traced the rise of Buddhism as a foreign religion, gradually translating books, building temples, carving idols, erecting pagodas and making converts among all classes by the display of intellectual, moral and spiritual influences, until eventually Confucianism was dethroned and Buddhism, the foreign religion, took its place in the heart of rulers and subjects.

If we stopped our inquiries here we might perhaps be inclined to join the theosophists who founded their so called reformed Buddhism in New York in 1875, and who in the short space of 13 years have established 158 branches in Europe, America, Australia, India, Burmah and Ceylon. For does it not go in for the eight-fold path of right faith, right resolve, right speech, right action, right living, right effort, right thought and right self-concentration? and is it not the religion of four or five hundred millions of human beings?

But before doing that we ought to pause a little and first *weigh* the influence to find its real value. For instance, this eight-fold path, though in Buddhism, is not *peculiar* to it. Every great religion, without exception, professes these in some form or other, and the question is not about following the right, but what is the right? Again our forefathers used to say *experience* is the great test of all things, and modern

philosophers talk of "the survival of the fittest." Let us see how these views bear on the value of Buddhist influence in China. Both our forefathers and our modern philosophers would ask this question: *Why have all the leading Buddhist countries given up following Buddhism so implicitly as in time past?*

Why is it that among 252 millions of Indians less than 5 millions profess themselves to be Buddhists? Why is it that since the beginning of the Sung dynasty (A. D. 960) Confucianism has been restored as the religion of the State in China? Why is it that in Japan, not long ago, Shintoism reassumed its place? And why is it that Buddhism is so shyly dealt with in Corea? But we must confine ourselves to China, and the answer in regard to its waning influence *here* may account for its wane elsewhere.

But, lest it should be considered that I take too much for granted, let me first make it still plainer that Buddhism has long been on the wane in China. There was a time when Confucianists complained that for every one book of theirs there were from ten to a hundred Buddhist books in circulation. But now among a hundred shops selling books you might not find one that sold Buddhist books. Once Buddhist literature flooded the land. Recently I have searched the chief cities in all North China in vain for standard Buddhist works. In Nankin I met a Confucianist who had been converted to Buddhism and who was trying to republish the Buddhist Canon. But this was because in the whole empire none existed in an accessible form for the people. The very largest temples in all the provinces are supposed to possess them, but they are for temple use, not for public sale, and even those for temple use are, from destruction by vermin and other causes, almost invariably incomplete.

Again at one time the Tientai school, a native branch of Buddhism, produced *new* and important literature of its own. But now for centuries no new books of any *importance* have been produced.

Formerly men became Buddhist priests from conviction; now a very large proportion of the priesthood is made up of persons sent to the temples as children, on account of poverty at home or weakness of constitution. Formerly laymen built temples and endowed them with lands, on account of their faith in Buddhism. Most temples now existing are those built up by the faith of the past, and there is no other substitute or fresh outlet of Buddhist faith and charity. Once in China itself sprang up indigenous orthodox Buddhist sects as at Tientai and Pu-tu, but I have not heard of any large, living, active sect of to-day, which Buddhism regards as orthodox; nor have I seen a single priest since my arrival in China—19 years ago—entrusted with any charge for the social welfare of the public; nor have I

ever heard a single public sermon from a Buddhist priest in China, nor heard of any else who had heard one. There was a time when nine out of every ten families were said to be Buddhists, but by far the majority now profess themselves to be Confucianists, though Buddhist and Taoist priests attend most funerals in China. And if the majority of Chinese profess themselves to be Confucianists, then the large estimate of 500 millions of Buddhists in the world falls to *half* that number, and even that half, so far as China is concerned, has to be divided between Buddhism and Taoism.

As there can be no doubt therefore about Buddhist influence being on the wane in China, it is a pertinent question *why* is it so? To answer this we must further estimate its value as regards its own nature and as regards its adaptation to its environment.

Though the doctrine of metempsychosis existed in India previous to the rise of Buddhism, still it was adopted by Buddhism and formed from the beginning one of its fundamental doctrines. But unfortunately it is only a local theory and therefore cannot well do for a universal religion. Further, few in the world now believe that existence *in itself* is an evil. But Buddhism has also taken that as one of its axioms and then endeavors to annihilate one of the laws of nature, for one of its commandments absolutely forbids marriage, not only for the priests, but sooner or later for all the best Buddhists. If the experience of monasticism during twenty centuries has not convinced Buddhism of the hopelessness of that task, certainly the statistics of the population of those countries, where Buddhist influence has reigned for many centuries and milleniums, ought to do so, for the population of Asia is greater to-day than it ever has been. As to its views of geography, of the universe and of science, it indulged in *theories* far more than in *facts*.

As to morals, China cannot but be much richer for the noble example of Sakyamuni and his disciples, who being all of royal and Brahmin blood, gave up their position and wealth, in order to benefit their fellowmen. Though this gave no new ideal of life, still it well exemplified some of the highest teaching of Confucian sages. The ruler is not to be a mere conqueror, the rich man is not to be a mere gatherer of wealth, the scholar is not to gather knowledge merely for his own pleasure. Power, wealth and learning are all to be used to gladden the hearts of those who are in suffering. Instead of the strife for power and the debased use of knowledge which rent China first into the three kingdoms and then into many dynasties in rapid succession, even after being once united under the great Han dynasty, Buddhism breathed a nobler and kindlier spirit, which took into account the recompense of the soul in the future as well as below. But the



verdict of sixteen centuries of experience in China is that, notwithstanding the high example of Buddha and his followers, the constant contemplation of the Four Sacred Truths, the Twelve Causal Nexus and the Eight-fold Path in the usual *practice of life*, it has not demonstrated its professed superiority over Confucianism. As to the *spiritual*, the teaching of the Mahayana school frequently dilates on the *One Mind* the great cause or fountain of the wisdom and power of all the Buddhas, and all schools enlarge on the infinite value of contemplation of the law. But the Confucianist felt in regard to the *One Mind* that it was almost identical in everything, but in name with his own Shangti, and all the more so since many Confucianists defined Shangti to be a principle. And the Confucianists found out that the marvellous power of Buddhist doctrine and its magic spells to control the forces of nature, professed by the blue-robed priests and still more by the red-robed Lamas was, after all, only a strong *belief* and not as a realized *fact*, as now exhibited in the science of the West.

We now come to estimate the value of its fitness to external conditions. The Indians at the time of Sakyamuni believed in the worship of innumerable gods, many of whom were highly immoral. They believed in caste and in transmigration of soul. Buddhism justly raised its standard of revolt against the immoral Polytheism of the land and substituted a being of more perfect character—neither man nor god—but Buddha, for its worship and contemplation. It also declared the brotherhood of men instead of caste. The doctrine of transmigration of the soul it adopted as an axiom.

Now when Buddhism got into a new environment, such as China, its local instead of universal foundation soon became apparent. It found that its doctrine of a perfect being, to be worshipped and contemplated as the great fountain—the *One Mind*—in the universe, had already been anticipated or preserved from antiquity and been even more clearly defined than in Buddhism, though not so full perhaps of the attribute of compassion for human suffering.

As to the brotherhood of mankind, Confucianism, like most non-Indian religions, had always taught this, however far it may have been from carrying it into practice. As to the transmigration of the soul, it was not generally believed in China, therefore the assurance of deliverance from the round of metempsychosis did not tell with the same force as it did upon those who accepted this doctrine. Later on, too, between the 5th and the 10th centuries of the Christian era, there was a great influx of Mohammedans and Christians, especially of the former, into both India and China. How much influence their doctrine of the *One Holy God* had on the work of reforming ancient faiths, which was set on foot in both countries at this time, it is

difficult to say, but as one of the elements in the new environment of the time, when Buddhism decidedly declined, it is not to be forgotten. Thus in addition to the weakness of some of its fundamental principles or perhaps because of this it was only partially adapted to its new surroundings.

So when Buddhism made its sublime aim of saving from suffering *secondary* to the means it advocated to this end, when it rested on obsolete Indian thought on the attempt to annihilate one of the eternal laws of nature and on the theory of transmigration, and when these false theories were doomed to die before a wider experience and a fuller knowledge of the laws of nature and of the world and the universe, Buddhism itself had a narrow escape of dying with them too.

Meanwhile when Buddhism was having ample opportunities for over a thousand years to exert its influence on high and low, Confucianism, after being stunned with the novelty of some of its principles and after being amazed at the possibilities of others, was at last roused up to definite speech. The whole of the Confucian system was now recast, in view of the new problems raised by Buddhism and Taoism, and there arose the reformed Confucianism, according to the philosophers of the Sung dynasty, which these philosophers declared would meet the needs of China far better than Buddhism. To-day the rise of a truer science and a loftier religion again attracts the attention of the thoughtful in China.

These probably are the main causes of the fall of Buddhism in China, and they serve too to show its comparative value.

Not that Buddhism has died out of China, for the innumerable temples, the many priests and the funeral ceremonies sufficiently attest its presence everywhere. But this survival is on the one side the result of a past momentum rather than that of present faith, and on the other of the shortcomings of the other religions of China, *e.g.*, of the extreme barrenness of Confucianism in regard to the future life and communion with God, and the still more unsatisfactory nature of Taoism in regard to *both* worlds. This lack in the other religions is probably the reason why Buddhism has not died out in China as well as in India. This not only sustains declining Buddhism but also creates modern religious sects, which strive to meet the needs of China better than does the orthodoxy of Confucianism, Taoism or Buddhism.

Let no man conclude from this that I think lightly of Buddhism. On the contrary I hold it to be one of the noblest efforts, on one of the grandest scales the world has ever seen, of men trying to solve some of the greatest problems of human existence. I hold also that in its search after a better life it has given comfort to untold millions of our race by that light of nature which the Apostle Paul says is from God.

If a man has not done all the good he tried to do in life, because he made some mistakes, is it right for those who have better opportunities of being preserved from mistakes to dwell *only* on the mistakes and forget all the good he did? So with Buddhism; notwithstanding its weak points it has its strong ones too. Its aim to save all mankind and even all living beings; its doctrines of repentance, faith, love and self-sacrifice; its teaching of the utter vanity of the best in this world, as compared with the future, and an unfailing recompense of our deeds, whether good or ill; its teaching of the supreme importance of union with the *One Mind* of the universe, though often vague and almost forgotten, are still truths dear also to every Christian heart. If we can see them more clearly than the Buddhist, we should pity them, because they have not had the same privileges as ourselves.

Although Buddhism has not succeeded in its great purpose, yet owing to its experiments the world is much richer to-day than it was. As the grasses which have died annually on the prairies for thousands of years have left behind them each year a richer soil, so the successive harvests of thought in the Buddhist field, where for twenty centuries millions of holy men and devout women have toiled to the best of their ability and died, have left behind them a far richer soil for their successors to sow in. But for the additional check of Buddhism on human passions, who can tell what these might have led to in spite of Confucianism and Taoism. As Taoism kept alive the lamp of hope that base metals could be transmuted into gold, until chemistry arose like a brilliant star among the sciences and gave true power to combine and recombine the elements of nature, so it has been the privilege of Buddhism to keep alive faith in an intimate relationship between eternal principles and the various departments of matter and of being to believe that there is a *bridge* leading directly from the spiritual to the moral, and that there is a bridge again leading from the moral to the physical, until at last a free highway from nature to man, from man to God, shall be made clearly a higher religion. This forms a *junction where the interests of science, philosophy and religion all meet*. Future generations can never lose sight of the *sacred aim* of the great founders of Buddhism to do their utmost to save their fellowmen from suffering now and hereafter. They will also profit by Buddhist experience and employ such means as shall meet *universal* needs in harmony with *all* laws, suitable for *all* times. Then they will not only more certainly gain that holy object of saving their fellowmen from suffering, but will also be able to gain that harmony with nature, that communion with a Holy God and that everlasting life, which alone can give supreme rest to human souls.



## *Ethics of Chinese Loyalty.*

BY REV. W. S. AMENT.

“**E**THICS is the science of human duty.” The ethic quality is the substantial element in action. It is the principle which underlies and controls all action. It is the test of value. If we are to believe some writers who discuss Celestial affairs, we would be convinced that the Chinese have no element of loyalty in their nature. They are accused of lack of public spirit, as wanting in such attachment to their country as would lead to self-denying effort. They are held up to the world as the very apotheosis of selfishness. They are impaled on the lance of scorn and contempt if they fail to respond to every appeal of interested parties to thread their country with railroads and adopt all the appliances of Western civilization. Such accusations, we believe, proceed from a misapprehension of several very important particulars.

First.—Western civilization is the product of an evolution and development, which have been going on for centuries. It is a growth from within and not a graft from the outside. The Chinese or any other people can only be alive to true progress when there has been a preliminary mental and moral development, which makes it possible to appreciate such things.

Second.—We believe the Oriental differs in some essential respects from the Occidental. How that difference came to be, whether from difference in clothing, according to Carlyle, or difference in food, according to Buckle; whether the difference is absolute and original or only an historical growth from different environments, we shall not attempt to explain. But the fact remains that the men of the East and the men of the West have different perceptions and conceptions of the relations of things. Hence it is possible that their ideas of what is meant by loyalty or patriotism may have radical divergences. Public spirit may have a definition in one locality, which would be meaningless and valueless in another. Patriotism might manifest itself in one portion of the globe, which would not command the admiration of the other. History furnishes us many instances of this. The Englishman is attached to the noble island on which he lives. Its historical associations charm him. Its great prosperity and wide-reaching influence please him. Not for an instant can he tolerate the thought that a foreign foe should ever tread its shores. For England he would give up his life, or pour out his gains to adorn her cities and build her roads. This is his patriotism. But it is very different in Turkey. Of patriotism, the Turk has little or none, nor much of loyalty to the government. But in place of these two are love for race and ardent

zeal for his religion. Here we find two elements distinct in their nature, which produce loyalty of the highest type. But the Turk does not build highways nor adorn his cities. Loyalty to him differentiates itself from what the Westerners mean by public spirit. The Frenchman or the Teuton will gladly die for native land. In the one case glory is the banner-cry, in the other fatherland. No land is so dear as their own, and in no other place can they contentedly die. But in both cases their patriotism is local and circumscribed and concrete. Outside their own national boundaries, if their material interests so dictate, the Frenchman or the German easily accepts citizenship. But to the Chinaman that is the acme of disloyalty. To him another definition of loyalty applies, which prevents anything but unchanging devotion to sovereign, ancestors and faith. To find the sources of Chinese patriotism we must go back to the ancient sages. The principles they inculcated are to-day the props of the government and the only thing to which an appeal can be made with effect. It is clear that in judging of the loyalty of a people it is necessary to study their standards and learn what loyalty means to them, *as they look at it*, not what *we* think or even as we should like to have them think. With respect to the Chinese, we believe in their annals we can discover a loyalty as pure and unselfish as any displayed in Western history. We shall see that their country's interests, *as they understand them*, are as dear to them as life.

In order to make these statements clear and to show the ethical quality in Chinese loyalty, we turn to their history and pick out, almost at random, a few illustrations. The first we select for this purpose is the statesman and General Wên T'ien-hsiang (文天祥); Title 信國公 (Hsin Kuo Kung), 1233-1280 A.D. (Vide Mayers' Manual, 854.) Born in Canton, he early displayed great literary talent and enterprise. In 1253, when only twenty years of age, he graduated as Chin Shih (進士) or Entered Scholar, standing at the head of all the graduates, becoming Chuang Yüan (狀元) or Senior Wrangler. The examining officer, Wang Ying-chn (王應春), said: "T'ien Hsiang's essay has a spirit of honesty and sobriety about it which commends it to all. If the Emperor employs such men they will make good officers." The Emperor was pleased with the commendation. T'ien Hsiang had been the leading scholar of the empire only a few years, when the long conflict with the Mongols began. Surrounded by traitorous ministers and foiled at every turn, the Emperor turned to Wên T'ien-hsiang and besought him to save the empire. He threw himself into the conflict with all his energy. He spent all his private fortune in raising and sustaining

troops. Though these troops were rough and undisciplined, he succeeded with them in relieving the present distress. But Po Yen (伯顏) and his invincible Mongols soon turned the tide; the Sung capital was captured. Tê Yu (德祐), the young Emperor, accepted the terms offered by Po Yen, and with all the members of the royal family followed the Mongols to Peking. T'ien Hsiang was treacherously delivered up, and was half way to the Mongol capital when he escaped, still determined to continue the seemingly hopeless contest. At Wên-chou (溫州), in company with Ch'en Yi-chung (陳宜中), he put the crown on the head of Tuan Tsung (端宗), the young brother of Tê Yu, and established the capital at Hang-chou-fu. The highest office in the power of the sovereign was now given to T'ien Hsiang, that of Yu Ch'eng Hsiang (右丞相), while Ch'en Yi-chung became Tso Ch'eng Hsiang. He was practically dictator. He would listen to no terms of peace. Wu Chün (吳俊), an official sent by Po Yen to advise submission to the invaders, was promptly put to death in the full view of the army. There was to be no compromise. The Emperor Tuan Tsung died in his place of retreat when only eleven years of age. His youngest brother, though little more than an infant, was put on the throne with the title Ti Ping (帝昺), and Wên T'ien-hsiang was made his guardian, with the designation Hsin Kuo Kung (信國公). Under the able leadership of Chang Hung-fan (張洪範), a disloyal Chinaman, the Sung were speedily exterminated. Ti Ping and many of his family and thousands of soldiers were drowned in the sea off Fu-chow. Wên T'ien-hsiang was taken prisoner and conveyed safely to Peking. Kublai Khan (世祖) was anxious to conciliate so able and just a man. He prepared a residence for him in the city; supplied with everything necessary for his comfort. But into the upper room of his house T'ien Hsiang retired and refused to come forth. He ate the plainest food, just enough to sustain life. The Emperor sent an officer, Fu Lo (李羅), to confer with him, and if possible induce him to accept pardon and office with the Mongols. But Wên T'ien-hsiang persisted in his refusal. Fu Lo then inquired the reason of his conduct. T'ien Hsiang replied, "Through the machinations of Chia Ssü-tao (賈似道) and other traitors my kingdom is lost and home destroyed. I have now but one duty, and that is to die. By so doing I recompense in part the grace of my sovereign." Fu Lo inquired, "If you are so desirous of death, why did you not seek a warrior's death in battle when your forces were scattered?" T'ien Hsiang replied, "My sovereign, Tuan Tsung, had three sons still living, and my aged mother in Canton still survived ninety-three years of age. For these two reasons I



still desired life." Fu Lo continued, "Was not Tè Yu, the Emperor, your sovereign? Why did you not follow him and accept terms with the Mongols?" T'ien Hsiang replied, "Tè Yu having lost his throne, I felt it a duty to place a younger brother on the throne to continue the succession." Fu Lo asked, "What did you accomplish by so doing?" T'ien Hsiang answered, "Although I accomplished little, I at least fulfilled for one day my heart's desire by having a monarch to serve. For instance, one's parents being sick and death approaching, does not the dutiful son still exert himself in their behalf? Doing as he ought, all he can, he then awaits the decree of heaven. Having done what I could for sovereign and country, I am now ready to die." Fu Lo was enraged at the coolness and obstinacy of the sturdy patriot, and he was ordered into closer confinement. Subsequently Kublai Khan called him into his presence and personally endeavored to induce him to accept pardon and offer allegiance to the Mongol powers. But he maintained his ground and refused all these projects. He was retained in confinement for over three years, periodically recommended for office, which he as often declined. He based his refusal on the example of the ancient worthies and the teachings of the sages. In order to test his real spirit, Kublai Khan sent an order for his decapitation, but with no purpose of having it executed. But the officer was too prompt, for when the reprieve arrived, T'ien Hsiang had already died like a hero and patriot. After his death, the officers found written on the lining of his garments several brief sentences from the sages—孔曰成仁, 孟曰取義, 惟其仁至是以義盡. 讀聖賢書, 所學何事, 而今而後庶幾無愧. Confucius said, Preserve virtue.\* Mencius said, Choose righteousness† (even in preference to life itself). The perfection of the one is the fulfilment of the other. If you read the writings of the holy men and follow their instructions and example, you will, now and hereafter, have nothing to regret.

The passages in the classics, from which these short sentences were taken, are full of lofty sentiment. They are worthy of adoption by any people in any land. Life is not the chief thing but the completion and preservation of virtue. Righteousness is preferable to all things. These sentiments have influenced the best minds of China for many generations. Thousands have died rather than accept terms with the enemies of their country which, in their interpretation, would be disloyalty and self-seeking.

Thus died this truly noble man, only forty-seven years of age, of fine physique, dignified demeanor and extensive learning, the very ideal

\* Analects, Bk. xv., Chap. viii.

† Mencius, Bk. vi., Pt. i., Chap. x.

of a patriot. It will be interesting to note the comments on the death of T'ien Hsiang by subsequent historians. Thus Lü Chung (呂中): "The reason for the easy destruction of the Sung was the fact that so many of those in authority forgot the interests of the state, in order to preserve themselves. But there was T'ien Hsiang, who sold his home and all his possessions in order to save his country. Even till death he never changed in his loyal attachment. For all traitors there is a disgraceful death, but the death of T'ien Hsiang was glorious as the brightness of the sun and moon, and his virtues will be celebrated so long as heaven and earth shall last."

Hsü Yu-jên (許有壬) writes: "For three hundred years the Sung graciously supported its many officials, but among them all, surpassing the great men of the Han and T'ang, fulfilling the decree of heaven, only Wên T'ien-hsiang could be said to have possessed perfect and satisfactory loyalty. Although long since dead, his glory illumines the men of subsequent generations and can never diminish. Many were the loyal men at the close of the Sung, still only the illustrious T'ien Hsiang completely observed the five relations and was loyal to the end."

Another instance, illustrative of our theme, was the case of Hsieh Fang-tê (謝枋得), also called Tieh Shan (鐵山.) He was born of wealthy parents in the district of Hsin-chou (信州), in the province of Chiang-hsi. He was some years older than Wên T'ien-hsiang, and never attained to his high official position. By the desire of his fellow citizens he was made magistrate of his own district and filled the position with the greatest probity and to the satisfaction of all. When troubles with the Mongols began he, with other patriots, was disgusted with the plottings of Chia Ssü-tao and withdrew from office, but none the less did he exert himself to save his country. He successfully defended his own region against the Mongols for some time, and was called "The Wall of Defence for the Empire." His resources were soon exhausted, his forces scattered and his sovereign drowned. He was reduced to the greatest poverty. His great learning was of little avail, as no one could pay for instruction. He wrote a commentary on the Book of Odes. He was celebrated as a converser and *raconteur*. To all solicitations to accept terms with the Yüan, he turned a deaf ear. "The loyal minister serves but one master, as the chaste woman has but one husband" (忠臣不事二君, 烈女不嫁二夫.) He desired to imitate the statesmen Shên Pao-hsü (申包胥) and Chu Ko-liang (諸葛亮), in being the supporter of the government. He was angry with himself that his abilities did not prove more useful to his sovereign. He perused carefully the ancient classics to see if, by comparison, he could discover his imperfections. After his government was broken up, his sovereign dead, he felt that he had already lived too long. By the

recent death of his mother he was turned into a mourner for three years, after which time life had no joys for him. During this period of mourning, Kublai Khan desired those of the Chinese loyal to him to draw up a list of thirty names of men resident in the South, who were possessed of proper qualifications for office. Heading this list was the name of Hsieh Fang-tê. In preference to that he would tell fortunes on the street or write letters for the ignorant. While in this humble employment he was apprehended by the emissaries of the government and conveyed to Peking. But nothing could be done with or for the sturdy patriot, for after five days' residence in Peking and before the Emperor could see him, he succeeded in dying from starvation. The authorities kindly allowed his son T'ing Chih (庭芝) to convey the remains of his father to Chia-ho-hsien (嘉禾縣), their native city in Kiang-hsi and bury them in the family cemetery.

The eulogists of Fang Tê compare him, not inaptly, with Po Yi (伯夷) and Shu Ch'i (叔齊), the brothers (1200 B.C.) "renowned for stern integrity and unflinching faithfulness."\* Principle was first and foremost in the conception of these men as an expression of loyalty. By sacrificing the teachings of the ancients either one of these brothers might have occupied a monarch's throne. They could die, but they could not surrender what to them was the highest ideal of manhood. It is not for us to denounce as traitors all the Chinese who accepted terms with the Mongols. They might have reasoned that as their government was destroyed, further struggle was hopeless. Let us save the fragments that remain and prevent further effusion of blood. Yet the example of such men or such political reasoning from expediency will never operate as a stimulus to great deeds, or be perpetuated as a pattern for subsequent generations.

But we are not confined to the Sung or any one dynasty or period of history for examples of conspicuous loyalty. We turn briefly to the close of the Ming and we meet a goodly array of truly loyal men. The eunuchs, it is well-known, were the real enemies of the Ming, and by their machinations and misgovernment finally destroyed it. Among those who would not accept bribes from nor bribe the eunuchs was Sun Ch'eng-tsung (孫承宗), Grand Secretary, *Ta Hsüeh Shih* (大學士), also a General of the army. By his skilful leadership, the invading Manchus were driven beyond the Great Wall, and Shan-hai-kuan, Kalgan and Ku-peik'ou were manfully guarded. Seventy encampments of the Manchus were captured and the soldiers dispersed. General Sun refused to be trammelled by the presence of a eunuch (one of whom, according to the custom of the Ming, accompanied every General in the field) and was

\* See Mayers' Manual, No. 542. Also Analects, Bk. v., Chap. xxii.; Bk. vi., Chap. xiv.



in turn denounced by them and obliged to leave his command and return to Peking. He retired to his home in Kao-yang-hsien (高陽縣), where he was taken prisoner by the Manchus. They offered him his life if he would serve them, but on his absolute refusal to follow the invaders of his country, he was beheaded. So struck were the Manchus by his manifest virtue and loyalty that they erected a temple to his memory in his native city, with the designation 孫文正公祠 (Sun Wên Chêng Kung Ts'ü.)

Many other examples could be cited. One or two will suffice. Chou Yü-chi (周遇吉) offered life by Li Tzü-ch'êng (李自成), the great rebel chief, perished with his whole family in the flames rather than deliver up a stronghold, which his sovereign had told him to defend.

Shih K'o-fa (史可法), a *Tu Shih* (督師), was reduced to the greatest poverty while engaged in the struggle against the Manchus. His weak sovereign could spend vast sums on the eunuchs, but the faithful General was neglected. He survived the destruction of his army. One morning he presented himself at the door of the Manchu encampment and said to the officer, "I am Shih K'o-fa, your enemy. Treat me as you will; I am your prisoner, but not your subject or servant." Yü Ch'in-wang (豫親王) treated him with the greatest consideration, hoping to win him as an ally. But he soon died of a broken heart, never recovering his spirits after his loyal master's death. The Manchus respected his many virtues and gave him an honorable burial.

To say that these men were not patriots, were not loyal, were not public-spirited, would be to deny the existence of these virtues anywhere. The constitution of the government of China is such that the common people are denied active participation in its affairs. That loyalty in such a case should be as open and manifest as in popular government is hardly to be expected. But once convince the common people of the disinterestedness of any enterprise and its public value, and we believe no people on earth are more hearty in their response or more self-denying in action. The quality and quantity of suspicion are usually predominant in their minds when any deed of public importance is brought to their notice. This is not to be wondered at, considering their education and environments. It only needs the restoration of public confidence in their leaders to bring to the surface a devotion that is broad, generous and constant. It may be said that the condition mentioned is very comprehensive and implies a total reconstruction of society. That is true. Such reconstruction, after the germinating principles of Christianity have been implanted, will come as a natural consequence. But that now the animadversions of some writers on the total absence of all that may be termed patriotism are incorrect and misleading, is the one point we set out to prove.

## *Christian Education a Factor in Evangelization.*

BY REV. P. W. PITCHER.

**W**E are here to make this people a Christian people. We are here to tell them about the Christian religion, the way of salvation and eternal life. Now how are we to do this? We are to use every agency that is possible.

First of all there is preaching. We are to go through the length and breadth of this land and preach the Word. We are to preach in the chapels, in the streets and by-ways and homes. Preach Jesus and Him crucified.

That I may be perfectly understood let me say right here that with others I agree nothing should be more prominent, no department of mission work should be *so* prominent as preaching. Let me not be understood anywhere in this paper as being an advocate of ever desiring to make this agency subordinate to *any* other.

But is this the only agency? No, there is the hospital work. Medical work has long ago been proved to be indispensable in carrying on a missionary enterprise successfully. In many, many instances it has been the thinnest edge of the wedge entering into these hard and conservative hearts of China's millions. The hope of getting bodily relief from suffering is inducement enough to forego all prejudice and hatred of the foreigner and his religion, to conform to all the regulations of the institution, the most important of which is to listen to the Gospel. And so the patients are brought in contact with Christianity and its doctrines, whereas were there no such institutions such would not be the case. To these broken-down and wrecks of humanity an opportunity has been afforded, thank God, whereby they may know that they have a more deadly malady than bodily sickness, and also may learn of the remedy that has been procured. But is there no other agency except these two? Yes, there is the school work.

There is another class of persons in China that demands our attention, our care and our greatest efforts to reach, quite as much, perhaps more, than those who come to the hospitals. They are the children, the boys and girls of China, the coming men and women who are to exert a powerful influence in shaping the destiny of this Middle Kingdom.

If medical work is the right hand of missionary enterprise, then the educational work is the left. Two hands are better than one anywhere and in any work. Truly we need two hands in this work and enough there is in the stupendous task before us to keep both busily engaged.

So Christian education must always be a factor and an important factor in the evangelization of China. It is a work pre-eminently among the young, giving *them* an opportunity to learn the great truth of Christianity, which *they* otherwise might not have.

Now such work to do all the good and the most good it can must necessarily stretch out beyond Church boundaries into the territories of the heathen. When I first began this work I felt that we should confine ourselves to our Christian families, so hoping to raise up an intelligent Christian Church people and from whom we could select an intelligent native ministry. But the more I think of it the more I am inclined to break away from these narrow confines and work in broader fields.

Rest assured I am fully in sympathy with that work that looks after the children of the Church. By no means should they be neglected. It is our duty to care for them first of all; I should place this on that high plain as being our first duty, but not our only duty. For surely our work is not finished if we stop here.

We do not follow this rule in our hospitals by allowing only the sufferers of the families of the Church to be treated.

Why should we then follow it in our schools?

We can wield a wider influence than that and make this instrument a more powerful weapon than merely confining it within these limits. It is within our province and to me just as much a duty to get these boys and girls of China, who are now running wild and without restraint into our schools and educate them after a Christian standard as it is to treat the patients belonging to heathen families, for we may thus prevent them going through the world mere ingnoramuses, utterly useless to themselves and everybody else, but making them of some vital use to their fellowmen and also fitting them in some measure to shape the destiny and insure the prosperity of the new nation that is being born. Not only so. Above all this good there is a still higher good, which is paramount; above this there is still a nobler purer motive. It is this; Giving *them* an opportunity of hearing the gospel, and so the way of salvation at a period of life when they are most plastic and moreover in a way by which they will be enabled more likely to understand it and be profited by it. Thus hoping to raise up a Christian people from *them* also. The question must have often forced itself upon us one and all: Where are the children of the heathen? The old and the decrepid, the weak and the suffering come to our hospitals. But the young and the vigorous, the new, the fresh China, where do they go? What provision has been made for them? Perhaps there are a few who come to the hospitals, perchance a



number turn their footsteps into the chapels to witness some excitement or watch if any fun is going on, but in either case the child cannot grasp these truths of Christianity in the few moments spent within the hospitals or at the chapels' doors, nor even in a day. Occasionally there are some who get the seed grafted in their young hearts in this way. God's ways are ever mysterious. The wind bloweth and we know not whence it cometh and whither it goeth. So is every one that is born of God. But we have to deal with the mass. They must be taught "precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little."

Now let us see what influence a Christian education might exert upon these youth.

For example here is a school of twenty-five or fifty or any number you please; pupils from heathen families ranging in years from ten to nineteen or even in the twenties. Every one of these scholars, during the days of study, is brought in direct contact with the truths of Christianity, both by actually reading the scriptures and by hearing their explanation at the morning and evening worship. In addition there are the Sabbath-day services, at which every pupil is expected to attend twice at least, unless prevented by sickness. (And what audience could be more inspiring and more promising than these very students, who would sit under our preaching from Sabbath to Sabbath?) And moreover they become familiar with Christian hymns, Christian literature and Christian thought and motives, all of which must prove in many, many cases an unconscious power ever influencing and gravitating towards the right and at any rate acting as silent monitors against the wrong.

Schools also are places of training, of discipline, a part of an education that the fathers and mothers sadly neglect. And again here they are taught to think a thing they are never taught in their own schools. And being taught to think they will more readily discover the truth.

School-days comprise the most plastic period of life, and if ever we may hope to make great impressions upon this great "mass" about us and upon the greatest numbers, surely it must be in this period of life when the mind is most susceptible.

It is the law of the human mind as well as of other things that in its beginning it is soft like wax, susceptible to all kinds of impressions, joyous to receive new ideas, but as it grows it hardens and becomes like adamant, retaining what it has received, like the stone slabs in our museums retain the footprints of birds or animals that have walked across the beach "in old, old times."

So again it gradually becomes less and less capable of being profoundly influenced by anything outside of itself.

Reason tells us as well as revelation that childhood is the most opportune time for engrafting Christian truth and precept. When the wax is soft, then it is the time to affix the seal. When the tendrils are soft, then it is the time to train the vine. At the fountain head there is the place to control the current. Train the child if you would make the man. "The formative period of each new generation is placed as a divine trust in the hands of the one going before it." These words, though once addressed to a Christian people, come with peculiar adaptation to us. The present generation of China is not doing much towards laying the right foundation of character of their successors, save it be the "hay and stubble" on which they have builded so miserably. We occupy the position something like foster fathers and mothers in relation to the coming generation. It is a great responsibility that we *have* assumed, faithful may we be to our charges. Ours be the high vocation in some measure of training the successors of the present. If they do not grasp the great torch of God's light with stronger hands and wave it higher and give it unto those beyond to grasp still firmer and wave it still higher, what then? Have we been faithful?

Let us, too, concentrate heart, thought, means and prayer upon the right training of the swift coming generation close behind.

Let us then in this spring time be swift to minister unto the youth of China, so, we may win them to Christ. Sound religious schools wherein Christ is the great object lessons, His life and His sufferings the lesson above all other lessons that is taught and learned.

Win them to Christ before they become hardened by prejudice and before that devil created desire gets rooted in their hearts of wishing to live and die as their ancestors lived and died; and again give them an opportunity to learn before that conceit, which makes the Chinaman a most despicable creature in the face of all men, masters them and so places them out of the reach of all true education, both moral and secular.

Let us strive to bring them into friendly personal contact and so gradually remove these great barriers that now stand between us.

Such an *effort* must inevitably undermine or at least shake the faith in their own systems of religion, and at the same time they will acquire a knowledge, let us hope in every case an understanding, of the meaning purposes and doctrines of Christianity.

Only one thing is necessary to make this work an incalculable power in evangelizing China, viz., the power of God's Holy Spirit.

But that power is no more essential here than in any other department of Christian work. All such work without this power is "merest machinery." And why cannot we hope for this power here as well as anywhere else? The Holy Spirit is no respecter of places.

Thus far perhaps we are well agreed. But now I presume some of us will differ very decidedly. Still I cannot help feeling that the greatest results of the above work depend in no small degree upon the question involved, and so it cannot be ignored, viz., the English language in our mission schools (in academies and colleges only). This question is becoming, if it has not already become the "bugbear" in Christian education in China. It may be rightly so considered? Some undoubtedly wish the question were buried deeper than the ruins of Pompeii, so that no novice could even dig it up and ask: "Will you please answer the following questions and give your opinion about teaching English in mission schools." Did I not feel that this question was almost inseparably connected with this work among the heathen children I would not presume to touch upon it. Still, even with this deep conviction in my heart I give expression to an opinion with no little hesitation; conscious however that I cannot be far wrong when I say: that if this *is the door* or the way that is to be the *entrance to the hearts of these boys* (and girls) whereby we are to sow amongst them the seed of Christian truth, if this is to be the "drag net" whereby we are going to get them in our schools and so under our Christian influence, then we should teach English.

If it is legitimate to have the heathen in our schools then it must follow that it is right to use all legitimate means to get them in. For the paramount object of all such schools is *evangelization*.

Not in a year or five years, perhaps not in ten, can we expect that the grand results of this work will be felt. There must be a sowing before the reaping. We should not be discouraged if we have had no harvest yet. It is a large field we are working in. We must sow, and sow, and sow; the reaping will come if we are faithful. It *must* come.

The *fact* is before us that these youth are studying English very many of them. And they will study English; get it how they may. If they cannot gain a knowledge of it in religious schools then they will gain a knowledge of it in anti-religious schools. Now if they were not studying English; if they had no desire to study it, then we might ignore the question, but since they demand it and will study it, we are forced to recognize it.



Why should these be debarred from our schools? Why should they be allowed to drift into any kind of schools, many of which are as opposed to the *true* doctrines of Christianity as their own?

Of course there are grave questions in *all* departments of mission work, and in this special department we meet with three very serious ones, viz., the influence of heathen children upon Christian children, the influence of English upon the native ministry and the use of Church funds in such a work. Perhaps neither question is so serious as the second.

In regard to the first, Christian influence should be the power that is felt in the school. We are teaching the heathen, not *vice versa*. If the Christian standards are kept pure and aggressive the results must be satisfactory, be they early or late in coming. We are apt, I think, to look for results too early. I believe there is more power in Christianity than in heathenism, in the long run at least, and it does seem to me that this can be made the predominating influence in school work.

In regard to the third question. Our Lord never said go and win a particular portion of any nation. If it is right to spend Church funds on the suffering and diseased ones, must it not follow that it is right to spend the same funds on the children of the same race?

Assured that we may gather in a few of these precious sheaves—and bear in mind that it is the “few” in all departments of mission work that are gathered in during these times—then it cannot be a misuse of that money. It can only be a misuse *when Christian instruction becomes subordinate to purely secular instruction*, or in other words when Christian thought and example are not vigorous and telling.

Just a few thoughts in regard to the second. The great fear here is that the number of candidates for the ministry will be depleted. It may be more than a mere alarm. But are we not justified in hoping that such a state of affairs will be overcome? The supply in time will become greater than the demand. What then? Will the desire for English then cease? After the hongs and other offices have been supplied may we not expect another class of students who will study with other motives and with a desire “to go to the bottom of the subject,” which will in some way not only prove a blessing to this empire but also prove a blessing to our work? And during this *primitive* period of the work, may not the number of converts obtained, in some way compensate for lack of candidates for the ministry? Converts? Where? Who? All that I can say is that the soul of man is a deep, deep place; human eyes cannot search to its depths. A seed dropped therein none can tell when it will become

rooted and spring forth into life ; once imbedded it will never die. It is a good work if we can raise up Christian citizens, Christian merchants and Christian business men. Such labor is not in vain.

The demand for English is increasing. Every new spike that is driven in the sleepers, every new wire that is stretched across the poles, every new enterprize that is introduced and adopted increases that demand.

What are we going to do with it? "Yes, but" does not, will never answer.

Given the men and the means we should decide what we are going to do now.

Ten, five, two years hence may be too late to grapple with the great problem.

God grant that we allow no golden opportunities to go by.

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### *The Student Missionary Uprising.*

BY JOHN R. MOTT.

ONE of the greatest missionary revivals since the days of the Apostles had its beginning in July, 1886, at the Mt. Hermon Conference of college students. Two hundred and fifty-one students from eighty-nine colleges of the United States and Canada had come together at the invitation of Mr. Moody to spend four weeks in Bible study. Nearly two weeks passed by before the subject of missions was even mentioned in the sessions of the Conference. But one of the young men from Princeton College had come, after weeks of prayer, with the deep conviction that God would call from that large gathering of college men a few, at least, who would consecrate themselves to the foreign mission service. At an early day he called together all the young men who were thinking seriously of spending their lives in the foreign field. Twenty-one students answered to this call, although several of them had not definitely decided the question. This little group of consecrated men began to pray that the spirit of missions might pervade the Conference, and that the Lord would separate many men unto this great work. In a few days they were to see their faith rewarded far more than they had dared to claim. On the evening of July 16 a special mass-meeting was held, at which Rev. Dr. A. T. Pierson gave a thrilling address on missions. He supported, by the most convincing arguments, the proposition that "*all should go and go to all.*" This was the key-note which set many men to thinking and praying. A week passed. On Saturday night, July 24, another meeting was

held, which may occupy as significant a place in the history of the Christian Church as the Williams' hay-stack scene. It is known as the "Meeting of the Ten Nations." It was addressed by sons of missionaries in China, India and Persia, and by seven young men of different nationalities—an Armenian, a Japanese, a Siamese, a German, a Dane, a Norwegian and an American Indian. The addresses were not more than three minutes in length and consisted of appeals for more workers. Near the close each speaker repeated in the language of his country the words: "God is love." Then came a season of silent and audible prayer, which will never be forgotten by those who were present. The burning appeals of this meeting came with peculiar force to all. From this night on to the close of the Conference the missionary interest became more and more intense. One by one the men alone in the woods and rooms, with their Bibles and God, fought out the battle with self and were led by the Spirit to decide to forsake all and carry the gospel "unto the uttermost parts of the earth." Dr. Ashmore, who had just returned from China, added fuel to the flame by his ringing appeal to Christians to look upon "missions as a war of conquest, and not as a mere wrecking expedition." In the last consecration meeting in the parlor at Marquand Hall, where the lights were extinguished and men were left on their faces wrestling with God in prayer, many a man said in answer to the call of the Lord: "Here am I; send me." Only eight days elapsed between the "Meeting of the Ten Nations" and the closing session of the Conference. During that time the number of volunteers increased from twenty-one to exactly one hundred who signified that they were "willing and desirous, God permitting, to become foreign missionaries." Several of the remaining one hundred and forty delegates became volunteers later, after months of study and prayer.

On the last day of the Conference the volunteers held a meeting, in which there was an unanimous expression that the missionary spirit which had manifested itself with such marvelous power at Mt. Hermon should be communicated in some degree to thousands of students throughout the country who had not been privileged to come in contact with it at its source. It was their conviction that the same reasons which had led the Mt. Hermon hundred to decide, would influence hundreds of other college men if those reasons were once presented to them in a faithful, intelligent and prayerful manner. Naturally they thought of the "Cambridge Band" and its wonderful influence among the universities of Great Britain, and decided to adopt a similar plan. Accordingly a deputation of four students was selected to represent the Mt. Hermon Conference and to visit during the year as many American colleges as possible. Of the four selected only one



was able to undertake the mission, Mr. Robert P. Wilder of the class of 1886 of Princeton College. Mr. John N. Forman, also a Princeton graduate, was induced to join Mr. Wilder in this tour. One consecrated man, who has ever been glad to help on missionary enterprises, defrayed the expenses of their tour. During the year one hundred and sixty-seven institutions were visited. They touched nearly all of the leading colleges in the United States and Canada. Sometimes they would visit a college together. Again, in order to reach more institutions, they would separate. Their straightforward, forcible, scriptural presentation came with convincing power to the minds and hearts of students wherever they went. In some colleges as many as sixty volunteers were secured. Not an institution was visited in which they did not quicken the missionary interest. By the close of the year, 2,200 young men and women had taken the volunteer pledge.

During the college year 1887-88 the movement was left without any particular leadership and oversight. Notwithstanding this fact, it was so filled with life that it could not stand still. Over six hundred new volunteers were added during the year, very largely as the result of the personal work of the old volunteers.

About fifty volunteers came together at the Northfield Conference in July 1888, to pray and plan for the movement. When the reports were presented, showing the condition of the movement in all parts of the country, it was found that there were three dangerous tendencies beginning to manifest themselves: (1) A tendency in the movement at some points to lose its unity. All sorts of missionary societies and bands, with different purposes, methods of work and forms of pledge and constitution were springing up. It was plain that it would lose much of its power should its unity be destroyed. (2) A tendency to a decline in some colleges. Because not properly guarded and developed, some bands of volunteers had grown cold, and a few had been led to renounce their decision. (3) A tendency to conflict with existing agencies appeared in a very few places. All of these tendencies were decidedly out of harmony with the original spirit and purpose of the volunteer movement; accordingly the volunteers at Northfield decided that immediate steps should be taken toward a wise organization. Another consideration helped to influence them in this decision and that was a desire to extend the movement. Messrs. Wilder and Forman, in their tour, had been unable to touch more than one-fifth of the higher educational institutions of America. Upon Mr. Wilder, therefore, was urged the importance of his spending another year among the colleges which he had previously visited, and thoroughly organizing the missionary volunteers—a work which was impossible during his first visit.

A committee was also appointed to permanently organize the volunteer movement. That committee, after long and prayerful consideration, decided that the movement should be confined to students. It was therefore named the Student Volunteer Movement for Foreign Missions. It was also noted that practically all of the volunteers were members of some one of the three great interdenominational student organizations, viz., the College Young Men's Christian Association, the College Young Women's Christian Association and the Inter-Seminary Missionary Alliance. This suggested the plan of placing at the head of the movement a permanent executive committee of three (one to be appointed by each of the three organizations) which should have power to develop and facilitate the movement in harmony with the spirit and constitution of these three organizations. The plan was first submitted to the College Committee of the International Committee of the Young Men's Christian Associations and was heartily approved. They appointed as their representative Mr. J. R. Mott. Later the plan was fully approved by the National Committee of the Young Women's Christian Association, and Miss Nettie Dunn was chosen to represent them. The Executive Committee of the Inter-Seminary Missionary Alliance indorsed the plan and named Mr. R. P. Wilder to represent them.

The new Executive Committee began its work in January, 1889. Since then they have perfected a plan of organization for the movement which has commended itself to the leaders of the different denominations to which it has been submitted. The plan of organization may be briefly outlined as follows: (1) *The Executive Committee* shall lay out and execute plans for developing the movement wherever it exists, and for extending it to the higher educational institutions which have not yet come in contact with it. (2) The committee will have its agents, the principal one of whom will be the *Traveling Secretary*. Mr. Wilder has filled this office during the past college year (September, 1888—August, 1889). During that time he visited ninety-three leading institutions, in which he developed the missionary department of the college associations. He has also secured nearly six hundred new volunteers. In more than thirty colleges he has wisely induced independent missionary organizations to merge themselves into the missionary department of the college association. Another striking feature of his work this year has been the fact that over forty institutions have been led to undertake the support of an alumnus in the foreign field. Their total annual contributions amount to \$26,000. The plan pursued in denominational colleges has been to have the man sent by the regular Church Boards; in undenominational colleges the money is usually contributed to some form of undenomina-

tional effort; as, for example, sending teachers to the government schools of Japan. As Mr. Wilder retires from this position to complete his seminary course, preparatory to going out to India, it is no more than justice to state that he has done more than any one man to extend this great movement from its very inception to the present time. Mr. R. E. Speer, of the class of 1889 of Princeton College, has been chosen to succeed Mr. Wilder. Mr. Speer has been one of the most active volunteers in the country. Besides being a thoroughly consecrated man, he was the leading scholar and debater in his college class. The committee will also have an Office Secretary and an Editorial Secretary. (3) There is an *Advisory Committee*, composed of seven persons—five representing as many of the leading evangelical denominations and one each from the Young Men's and Young Women's Christian Associations. The Executive Committee is to confer with this committee about every new step which is taken, so that nothing will be done which will justify unfavorable criticism from the Church Boards. The movement is designed to help the Boards in every way possible and in no sense to encroach upon their territory or to conflict with their work. (4) Mr. Speer will be unable to visit more than one-fifth of the colleges next year. It was therefore plain that some other means must be devised, in order to bring the other colleges in touch with the movement. The Executive Committee have accordingly decided to have a *Corresponding Member* in every State and province in which the movement has been sufficiently introduced and established, to insure its permanency. This Corresponding Member will be the agent of the Executive Committee in that State and carry out their policy, viz., to conserve and extend the movement in that State. The Traveling Secretary will touch only the leading colleges in each State. In States where it is thought to be advisable there will be a Corresponding Committee instead of a Corresponding Member. The States of Maine, New Jersey and North Carolina were organized on this plan last year and a strong work was done in each of them. New York, Ohio, Pennsylvania, Virginia and Kansas will be organized this year. The work in a State consists not only in arousing more missionary interest in the colleges and seminaries, but also in quickening the missionary spirit in the Churches by means of visits from volunteers. Volunteers who have the time and fitness for such work spend all or a part of their vacations in assisting Churches. In this way the contributions of many of the Churches have been increased. One volunteer in less than two months influenced a number of Churches to contribute over \$5,000 to missions over and above what they were already giving to that cause. This work is attempted only where the full approval of the Church is previously



obtained, and has always been highly indorsed by the pastors of the different denominations. A young man who is actually going into the foreign field has a peculiar influence over a congregation. (5) In the colleges the movement will be organized as the *Missionary Department* of the *College Young Men's Christian Association*. The reasons for this are clear. It will insure the permanency of the missionary interest in the college by placing it under the direction of an organization, which, from its very nature, is destined to be permanent as long as the college exists. This cannot be said always of independent missionary societies. Moreover, by making it a department of the Association it will have a far wider constituency and basis of support, because the Association includes students who are interested in five or six distinct lines of work, and not simply in one. Experience has abundantly proved that this is the best plan. In more than sixty colleges during the last two years independent missionary societies have been merged into the associations, and not one of them has changed back to the old plan. The chairman of the Missionary Department of the Association should, where possible, be a volunteer.

The movement has far outgrown the early expectations of its nearest friends. Even Dr. Pierson and Mr. Wilder at its inception could not claim over one thousand volunteers in the American colleges. To-day there are recorded 3,847 volunteers ready or preparing to preach "the unsearchable riches of Christ" in every land under the sun. A very large majority of them are still in the different college classes. Probably not more than five hundred have reached the seminaries, medical colleges and other schools for special training. Between one and two hundred have actually sailed for foreign lands. Well may Dr. McCosh ask: "Has any such offering of living young men and women been presented in our age? In our country? In any age or in any country since the day of Pentecost?" To-day, after over one hundred years of Protestant missionary effort, there are only about 6,000 ordained missionaries in the foreign field. If the Church does not send out more than one-half of the present number of volunteers, it will still mark the most significant and encouraging chapter in the annals of the Christian Church since the Acts of the Apostles. But every one of the 3,847 volunteers is needed, and many more. Mr. Wishard writes back from Japan that 20,000 native and foreign ministers are needed in that fast-moving empire before the year 1900, in order to keep it from infidelity. Dr. Chamberlain appeals for 5,000 missionaries for India during this century. "*The evangelization of the world in this generation*" is the watch-cry of the Student Volunteer Movement for Foreign Missions. What does this mean? At a convocation of missionaries, held a few months ago in India, it

was estimated that at least one *foreign* missionary was needed for every 50,000 people in unevangelized lands. This is regarded as a very conservative estimate. It means, then, that at least 20,000 foreign missionaries are needed, in order to "preach the gospel to every creature" within this generation. Is this too much to ask and expect? Already nearly 4,000 have volunteered in less than two hundred colleges. From those same colleges during this generation will pass over a score of classes to be touched by this movement before they graduate. There are hundreds of colleges which have not yet had the opportunity to come in contact with this movement. The colleges of the South, of the Far West and of the Maritime Provinces know almost nothing about it. There are two hundred medical colleges and schools in America from which are going annually thousands of graduates. Nineteen-twentieths of those graduates are locating in this country, where there is one physician to every 600 of the population, whereas in unevangelized lands there is not more than one medical missionary to every 1,000,000 of the population. Twenty thousand volunteers too many to ask and expect from this generation! Over 2,000,000 young men and women will go out from our higher institutions of learning within this generation. The foreign field calls for only *one one-hundredth* of them. But where will the money come from to send and support them? It would take only one six-hundredth of the present wealth of the members of the Christian Church in America and England. There are men enough to spare for this grandest mission of the ages. There is money enough to spare to send them. May the Spirit of Christ lead His Church to consecrate her men and money to the carrying out of His last command!—*Missionary Review*.

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### *The Religions of China.*

BY REV. GEORGE OWEN.

CHINA has three great religious systems recognized and endowed by the State—namely Confucianism, Taoism and Buddhism. Confucianism and Taoism originated in China, and are purely Chinese systems; Buddhism was transplanted from India in the first century of our era. Nearly every Chinese believes in all three systems, and his creed is a curious patchwork, composed of bits of each. These three systems, so different in other respects, are alike in this—not one of the three has a Saviour from sin.

Confucianism is a system of political, social and moral philosophy, rather than a religion. Its scope and aim, as stated by a

disciple of Confucius in the well-known classic the "Great Learning," are "the cultivation of the person, the regulation of the family, the government of the state and the pacification of the empire." But "he who would cultivate his person, must first correct his heart; to correct his heart, he must first make his thoughts sincere; to make his thoughts sincere, he must first carry his knowledge to the utmost, and this perfection of knowledge lies in the exhaustive investigation of nature."

The whole system is based upon the assumption that man is born good, and by self-culture can attain perfection. Knowledge indeed is necessary, but not the knowledge of God or of Christ, but of natural philosophy. The "fall" is not recognized, sin is little spoken of, and there is no idea of a Saviour. Knowledge and self-culture are the only saviours it knows.

The Confucianist prays to heaven and earth and all the gods for material blessings, but never for moral or spiritual help. Weak, there is no hand in which he can lay his and gather strength; sick, he knows of no physician, and guilty, expects no pardon.

Confucianism is a system of rules for the righteous, not a salvation for sinners; hygienics for the healthy, not medicine for the sick. The true Confucianist does not believe much in the repentance of publicans and sinners. Confucius himself said: "There are two classes that never change, the wise man and the fool." In the same strain he told his disciples that "Rotten wood cannot be carved, nor a mud wall painted," meaning that the evil and depraved cannot be reformed. In all its classics, Confucianism has no such story as the "Parable of the Prodigal Son," and no such moral miracles as the "Dying Thief" and the "Philippian Jailor." Confucianism never did and never can move sinners to repentance, or quicken into newness of life the dead in trespasses and sins. It is a philosophy, not a salvation.

Confucius was simply a moral teacher; Christ a Divine Saviour.

"Whatsoever a man soweth, that shall he also reap," is the cardinal doctrine of Buddhism:—

"Each man's life  
The outcome of his former living is.

The angels in the heavens of gladness reap  
Fruits of a holy past.

Devils in the under worlds wear out  
Deeds that were wicked in an age gone by."

And there is no deliverance or escape from this pitiless and changeless retribution:—

"It knows not wrath nor pardon: utter-true  
Its measures mete; its faultless balance weighs."



Christ said: "Come unto Me all ye that labor and are heavy laden, and I will give you rest." But Buddha warned his followers against seeking help from gods or men:—

"Pray not! the darkness will not brighten! Ask  
Nought from the silence, for it cannot speak!  
Vex not your mournful minds with pious pains.  
Ah! brothers, sisters, seek  
Nought from the helpless gods by gift or hymn,  
Nor bribe with blood, nor feed with fruit;  
Within yourselves deliverance must be sought,  
Each man his prison makes."

Man is his own destroyer and must be his own saviour. His sickness is self-caused and must be self-cured. Sin must be expiated by suffering, it cannot be pardoned. Happiness must be won by merit, it cannot be given of grace. "Whatsoever a man soweth that shall he also reap." "Believe in the Lord Jesus Christ and thou shalt be saved," is a truth wholly alien to Buddhism. The Buddhist knows that "the wages of sin is death," but has no conception that the "gift of God is eternal life through our Lord Jesus Christ." The poor Buddhist is as lonely and as friendless as if in all this great universe there were neither God nor man. He may ask, but he shall not receive; he may seek, but shall not find; he may knock, but it shall not be opened to him.

I have heard our Chinese preachers make this comparison between Christ and Buddha: The world is like a deep, dark pit, full of suffering men, women and children. Buddha comes to the brink of that pit and says: "Brothers, your life is a long misery. I pity you and fain would help, but man must be his own saviour. You who would be saved must cut each for himself a stair in the rocky sides of this terrible pit, and he who reaches the top shall enter Nirvana. There is no other way of salvation." But Christ comes to the edge of that pit and says: "Come unto Me all ye that labor and are heavy laden, and I will give you rest." "I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live; and he that liveth and believeth in Me shall never die."

Taoism is the third religious system of China. Its priests sought diligently through long centuries for the "elixir of life," one draught of which would change this mortal body into an immortal, but failed to find it. Still they believe there is such an elixir, if any one were good enough and wise enough to discover it. Meanwhile they prescribe forty-eight forms of "bodily exercises" which help to etherealize the body and change it into a spiritual body. Charms and magic are also much used.

But the chief reliance of Taoism is on good works. Every deed is appraised and tabulated like a school-boy's examination paper or a

tradesman's balance-sheet, good works on one side, evil works on the other, thus:—

CR.—Giving a coffin to the poor, counts ... ..	30
Exhorting a mother not to commit infanticide ... ..	30
Saving a child from being destroyed ... ..	50
Refraining from beef and dog-flesh one year ... ..	5
Destroying plates of obscene books ... ..	300
Preserving life-long chastity ... ..	1,000
DR.—Loving a wife more than father or mother, scores ... ..	100
Drowning an infant ... ..	100
Cooking beef or dog-flesh ... ..	100
Misusing written paper ... ..	50
Publishing immoral books—the demerit is measureless	

The devout Taoist keeps a current account with heaven. His well-being here and hereafter depends on the state of that account. But the account of even the best is confessedly on the wrong side. It is recorded of one of their good men that when he appeared before the Judge of the Dead, it was found that during his life of forty-seven years he had performed 4,973 meritorious actions, and had committed during the same period 298,000 evil deeds. And the story goes on to ask: "If a good man comes out thus badly, where will the wicked and ungodly appear?" Yet this miserable and hopeless system of salvation by works is the only one the poor Taoist knows. He has never heard or dreamed of One who "was wounded for our transgressions and bruised for our iniquities, and by whose stripes we are healed."

Thus neither of China's three religious systems offers salvation to man. Confucianism ignores the subject and talks of philosophy and self-culture. Buddhism tells the lost to save themselves by destroying "the seven feelings and the six passions." Taoism, pending the discovery of the "Philosopher's Stone" or the "Elixir of Life," has nothing better to offer than a "balance-sheet," which is always on the wrong side.

This is the condition of the heathen everywhere. It is literally true that "There is no other name (than Jesus) given under heaven among men whereby we must be saved." The world has many religions, it has but one Gospel; many sages, but only one Saviour. Paul knew the world's need when he said: "I have determined to know nothing among you, save Christ and Him crucified." And we Christians are debtors to all men till we have proclaimed to them the glad tidings of great joy, that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—(Abridged from the *London Missionary Chronicle*).

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## Correspondence.

### THE FOOCHOW METHODIST CONFERENCE.

DEAR SIR: The recent session of this Conference was one of unusual interest and profit. This was owing doubtless in part to the wise and judicious direction of Bishop Andrews, who presided, and also in part to the harmonious spirit which prevailed throughout, but still more to the earnest pleading for the outpouring of the Holy Spirit, which characterized the meetings throughout. The business sessions, held each day from 9 to 12, were prefaced by a half hour's prayer meeting, which were regularly attended and directed by the Bishop. These did good service in giving tone to the work which followed.

The Sabbath was however the great day of the feast. The experience meeting, which was held from 9 to 10.30, was remarkable for the many brief and telling testimonies which were given in a very short time. The key-note was thankfulness for God's providential care and rejoicing in tribulations for the benefits resulting from them.

The sermon by Bishop Andrews immediately after made a most profound impression, and although passing through an interpreter, touched many hearts. It is rare that one sees a Chinese audience so deeply moved. Tears filled many eyes. At the close of the sermon the Bishop ordained 13 deacons. In the afternoon he ordained 5 elders, and this was followed by the Sacrament of the

Lord's Supper. The congregations were the largest and the attendance at the Conference the greatest they have ever been.

Yours, etc.,

N. J. PLUMB.

### *Statistics of the Foochow M. E. Conference for 1889.*

Members	...	...	2,450
Probationers	...	...	1,412

### *Contributions.*

Missionary money	...	378.27
Benevolences	...	242.66
Self-support	...	1,219.39
Church building	...	2,604.21
Local purposes	...	755.45
		<u>\$5,199.98</u>

### CAN THE "TERM QUESTION" BE SETTLED?

DEAR SIR: Do you think that the following resolution could be passed at the General Conference with some degree of unanimity?

"Resolved, That during the next ten years in the publication of the Scriptures and of Christian books we recommend that 上主 (*Shang-chü*) be the term used for God."

This is used in the version of the New Testament recently issued by Messrs. Blodget and Burdon. It has also been used in other books. May not the promise be fulfilled, "They shall see eye to eye"? Isa. lii. 7. 8.

The question of the term for "Spirit" is more important still. Our Christian books are used by all the missionaries, irrespective of the terms. When *Shangti* and *Ling* are used, the native converts un-



derstand them as used respectively for "God" and "Spirit," but the present use of *Shin* by one party for "God" and by the other for "Spirit," leaves the Chinese Church in mental chaos.

Three remarks may be made.

1. The Holy Spirit did not choose a sacred term for "Spirit," so the word used in translation need not be a special matter of conscience.
2. We use the religious words we find in China for "sin," "redemption," "repentance," &c. Both *Shin* and *Ling* are temple terms, but in ordinary practical use neither of them in religious parlance mean "Spirit," so by seeking another term neither side will lose much.
3. Leaving aside its philosophical bearings in the common spoken language of the people, 氣 *K'i* means the air we breathe, the atmosphere by which we are surrounded and would certainly be appropriate to translate *pneuma* in 2 Thes. ii. 8. R. V. Some have for years advocated its use to translate "Spirit."

HAMPDEN C. DuBOSE.

Soochow, January 9th, 1890.

#### MISSION STATISTICS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: For the sake of truth and all who have an interest in the spread of mission work throughout the world, will you kindly find a corner in your valuable magazine for the following figures in reference to the Wesleyan Missionary Society? My apology for troubling you is the communication of "Watchman" in the December

number of the *Recorder*. As far as the Wesleyan Missionary Society is concerned his communication proves the common saying that you can use figures to prove whatever view you may hold. To the casual observer the Wesleyan Missionary Society has a very unsatisfactory record. In the Report for 1878 the income of the above Society is given as £163,821.12.0.

Members directly and indirectly connected with the Society, 147,103.

Cost per communicant=£ $\frac{1}{8}$  nearly.

1888.	Communicants.
Income.	
£131,000.	14,000.

Cost per communicant, £9.

*Vide Chinese Recorder*, Dec., 1889.

Now what are the real facts of the case? Since 1878 a number of independent conferences have been established and their numbers of course are no longer included in the Report of the Wesleyan Missionary Society. These conferences are not absolutely free, but are gradually becoming self-supporting. Every year a part of the income of the Wesleyan Missionary Society is devoted to the extension and consolidation of the work in the West Indian and South African Conferences. These conferences or mission centres are as follows:—

1st.—The missions in the Fiji and Friendly Islands, with more than 100,000 adherents.

2nd.—The missions in British North America, now under the control of the Canadian Methodist Church, have about 40,000 members.

3rd.—The West Indian Conference, 45,930 members.

4th.—The South African Conference, 27,255 members.

The income of the Wesleyan  
Missionary Society, according to  
Report of 1887, was £133,145.10.2

Of that sum           £21,225.10.3  
was paid to the West  
Indies and South Africa,

And for the Irish } 5,970. 0.0  
Missions

£27,195.10.3

Leaving               £105,950. 0.0  
for the direct work of the Society.

Members, 31,229.

Cost per communicant, £3.7 and  
not £9 as it appears in the  
*Recorder* of the present month.

There are so many things to be  
taken into consideration that it is  
really very difficult to compare the  
cost of the working of the different  
societies. For instance, the older  
societies have charges for pensions,  
allowances, widows and children,  
and these all go to increase the  
average cost of the communicants.

W. B.

CANTON, December 27th, 1889.

To the Editor, "RECORDER."

SIR: Can any one explain the  
rendering of *ó laoc* in Heb. ii. 17.  
It is noted that in Messrs. Blodget  
and Burdon's recently issued ver-  
sion 萬 is replaced by 人, but as 民  
stands alone in Matt. iv. 16 and  
Heb. vii. 5. has 百姓, we are left in  
doubt as to the real meaning of the  
modification.

It is to be regretted that Messrs.  
Blodget and Burdon should  
have handicapped themselves by  
prefixing 聖 to the names of the  
Evangelists. In no case is such  
addition warranted by any ancient  
text of even secondary importance.  
To the majority of the missionaries  
in China this smack of Roman

Catholicism will be objectionable.  
To Paul every Christian man and  
woman was a saint, a holy one,  
and nowhere in scripture do we  
find any special sanctity attached  
to any servant of God.

But even so—grant the position  
for a moment—then why not speak  
also of 聖保羅, 聖猶大 and so  
on, as many do in English.

It is humiliating to think that  
years of experience have not taught  
us to discriminate between the  
essentials of Christianity and the  
puerile cosmetics of the dark ages.

AGUR.

DEAR SIR: The "Mission Statis-  
tics" in the December number of  
the *Chinese Recorder* are wrong  
as regards our mission. They give  
the communicants of our mission  
for 1888 as 2,000, where it should  
be 9,803, as properly given by the  
Hand-book of Foreign Missions  
for 1888.

I am, Dear Sir,

Yours very truly,

G. REUSCH.

BASEL MISSION HOUSE,

HONGKONG, 28th December, 1889.

DEAR SIR: You did well to insert  
the suggestion in your last issue  
regarding prayer for a blessing to  
attend the General Conference, to  
be offered up by all of us every  
Sabbath morning at eight o'clock.  
It strikes me we might well extend  
this suggestion and agree to make  
prayer for this object one of the  
petitions of our daily devotions.

Many subjects of the very highest  
importance are to come before this  
assembly, and so it is above all  
necessary that we should earnestly

and importunately pray that "the spirit of wisdom" and of "love" may be given to all: (1) in the preparation of their papers, (2) in the discussions which will follow, and (3) in our mutual intercourse. I would therefore respectfully suggest daily prayer by all of us all over China for this great object.

A. B.

DEAR MR. EDITOR: I write to express my cordial concurrence with the suggestion of your correspondent on the 47th page of the January No. of the *Recorder*. It is this, that the missionaries in China unite in a concert of prayer on

every Sabbath morning at 8 o'clock from this till the Conference meets, for God's blessing upon the meetings; that we may have a pentecostal blessing; that we may come together in the spirit of prayer and prepared to receive a baptism of the Holy Ghost. Let us set ourselves by prayer and fasting to seek a blessing from God upon ourselves and upon His work in China. I have written to the *Missionary Review*, asking the prayers of its readers upon the Conference.

Yours,

A. P. HAPPER.

CANTON, January 14th, 1890.

### Our Book Table.

THE Minutes of the Eighteenth Annual Meeting of the Methodist Episcopal Church of the North China Mission is a brochure of 84 pages, which gives a fund of valuable and interesting facts and figures. The table of statistics on page 82 is especially noticeable, giving as it does the increase year by year for ten years, beginning with 1880, and showing a gain of 620 members and 402 probationers. With 15 foreign missionaries and 14 assistant missionaries, besides 9 women, together with the prospective university, the mission has a grand working plant from which we may expect great things.

THE Central China Tract Society, Hankow, have sent us specimens of their calendars for 1890, price \$2.00 and \$3.00 per 1,000, and a new series of folded tracts at two cash each, printed on both sides of native brown paper. Something of looks is sacrificed to cheapness in these latter, but a very presentable tract is produced notwithstanding, and the folded form is certainly an improvement over the large sheet, which we understand these are designed to take the place of. They also send a new catalogue for 1890.

### Editorial Notes and Missionary News.

THE English Wesleyan Mission, Canton, have arranged the following plan for 1890:—Rev. C. Bone and family to go home; Rev. J. A. Turner is transferred to Fatshan; Rev. S. G. Tope and Rev. R.

McDonald, M.D., occupy Shiu-kwan; Rev. C. Wenyon, M.D., remains in Fatshan; Rev. W. Bridie, Rev. H. J. Parker and Rev. G. Hargreaves remain in Canton.



## THE RIGHTS OF WOMEN.

NOT a few readers of the December issue of the *Recorder*, who fully agree with the "Views of Commentators on I Cor. xiv. 34. 35. and I Tim. ii. 9. 14," given by the Rev. H. C. DuBose (p. 558.), must have been surprised by the editorial note on p. 580, where we find the astounding statement that the remarks of the Apostle in regard to women, just emerging from heathenism, are not equally applicable to the women of the nineteenth century. Indeed, I could almost imagine a missionary belonging to the "new theology," which "relieves the mind from the strain of traditional faith" and permits him to offer his own system of doctrine, giving such directions in regard to apostolic institutions. But I hope Christian men earnestly determined to act on the principle that "It is written" and "The Scripture cannot be broken," will never consent to such fallacies, which are derived from eighteenth century theology rather than from Scripture.

As long as there are Christian men, they will lift a finger and wield a pen in opposition to public speaking by Christian women, for what has been "indecorous" for a woman 1,800 years ago, will remain to be so even in our days of "flabby compromise and milk and water concession." And every one that sets up his own judgment above that of an Apostle of our Lord Jesus Christ must be answered with the words of Paul, "What? was it from you that the word of God went forth?" (I Cor. xiv. 36.)

As to the necessity, usefulness and success of woman's work in

home and mission fields, there can be no doubt. There are many ways in which women can deal with those of her own sex anywhere, for instance by teaching the little ones, instructing the females in womanly arts, as well as in religious matters, giving medical advice and assistance, teaching, singing, etc., etc. Such work is most womanly. And no one who engages in it steps out of her proper sphere in the slightest degree. And *such* work is not without Scripture precedent. In the last chapter of Romans, the Apostle Paul mentions by name "honorable women" as having "labored much in the Lord," as having been "servants of the Church." They were permitted to teach, but not in public (Act. xviii. 26.), as it would be inconsistent with modesty and propriety. Well says Henry, "What is more indecent than for a woman to quit her rank, renounce the subordination of her sex, or do what in common account had such aspect and appearance?"

Though Christian women, speaking in public, may have been signally blest, and some of the best addresses the world has ever heard in public may have been delivered by Christian women, yet if their efforts have been in glaring contradiction to Scripture teaching, I don't care a bit for it.

When our Lord had healed that deaf and dumb man, "He charged them (that brought him to Jesus) that they should tell no man, *but the more he charged them, so much the more a great deal they published it.*" Here we have an explicit prohibition of the Lord, but it seemed only to whet their determi-

nation to publish his fame. Of course these good people meant it for Christ's best, when they proclaimed what they had been eye-witnesses of. They desired to add to His fame, they longed to go forth to preach the Gospel of Him who "maketh even the deaf to hear and the dumb to speak," but in the meantime they slighted an express commandment of the Lord and acted against the "only wise" and "perfect" will of God.

Are we not in a similar position if we say that some prohibitions of the Apostle's were only applicable in those times, when people were just emerging from heathenism? I also desire no better test of the efforts of Christian women laboring in public than that of our Saviour. "By their fruits ye shall know them." But is not obedience to the truth the great and first fruit required from a true believer? "Hath the Lord as great a delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams, for rebellion is as the sin of witchcraft and stubbornness is as idolatry and teraphim." (I Sam. xv. 22. 23.)

It is not our glowing with the desire to work for Christ, not our consuming zeal for the salvation of men, not our special fitness to labor in God's vineyard that makes us most Christlike, but our obedience to the commandments of Him, who emptied Himself, becoming *obedient* even unto death, yea, the death of the cross. Though he was the Son, he learned *obedience*, and having been made perfect, he

became unto all them that *obey* Him the author of eternal salvation. (Phil. ii. 8., Heb. v. 3. 9.) Not they who have delivered the "best addresses" ever heard in public are blessed by our Lord, but they who heard the word of God and kept it.

It is to be hoped that the directions of the Apostles in regard to the conduct of public worship will remain unshaken always and everywhere. Christian women have their duties, responsibilities and high privileges. But as "every form of *public* address or teaching is clearly forbidden as at variance with woman's proper duties and destination," let them beware of stepping out of their proper sphere, fearing lest the name of God and His doctrine be blasphemed for their sake.

"When, under the plea of what is called open ministry, women take upon themselves to speak or teach in the Churches, they lose a most blessed place which God has given them in the Church and take one which He has not given and which is really a dishonor to them before God."

"The rights of women! what are they?  
The right to labor and to pray;  
The right to comfort in distress;  
The right when others curse, to bless;  
The right to love whom others scorn;  
The right to comfort all who mourn;  
The right to shed new joy on earth;  
The right to feel the soul's high worth;  
The right to lead the soul to God,  
*Along the path the Saviour trod:*  
Such, woman's rights! and God will bless,  
And grant support and give success."

J. G.

AN unknown friend has sent us a communication on "the Bible in China." Before we can insert it we must have his name, not for the public, but because we do not publish anonymous communications.

IN November last we sent out blank forms for statistics, to which many of the missionaries have kindly responded, but quite a large number have as yet failed to send any answer. In view of the approaching Conference we should be glad to have these figures as complete as possible, and hope those who still have the forms in their possession will fill them out and forward at once.

THE First Annual Report of the Victoria Home and Orphanage for Girls, Hongkong, under the superintendence of Rev. J. B. Ost, shows thirty-five native and nine Eurasian pupils. "The home was established," says the report, "for the boarding and education of the daughters of Chinese, whether orphans or not, and also for 'the reception and rescue of young girls who would otherwise in all probability be forced into a life of immorality.'" Being in debt at the end of the year, the superintendent appeals for help.

WE take the following from the *Missionary News*:—2,129 converts were received into the Churches of the American Board in Japan during the year ending April 30, an average of more than forty-three to each Church. Forty-three of the forty-nine Churches are self-supporting. The Congregationalist Church at Okayama has 542 members and a Sunday school of more than a thousand scholars. It supports, besides its own pastor, four paid evangelists, thirteen out-stations, a Young Men's Christian Association, a woman's temperance society, a monthly magazine and a small dispensary.

THE committee of arrangements for the General Missionary Conference in May have appointed the undersigned as a sub-committee to complete these arrangements and especially to endeavor to provide, as far as possible, hospitality during the session of the Conference for the missionaries who may attend.

To carry out this object it is necessary that they should know as early as possible: (1) who intend to be present, and (2) what accommodation is required.

They have therefore to request intending visitors to send information on these two points as soon as they can, addressed to any of the undersigned as may be most convenient.

A. WILLIAMSON.  
G. F. FITCH.  
J. W. STEVENSON.

CENTRAL CHINA MISSION OF THE PRESBYTERIAN CHURCH, U. S. A. (NORTH.)

THE annual meeting of this mission was held at Soochow, beginning Nov. 1st. The five stations were all represented, and the reports read were full of encouragement. During the past year Church buildings have been completed at Tsien-ong, in the Chehkiang Province and at Nanking. The work at the Ningpo out-stations has been specially encouraging; at one place—Fu-sen—the Church has been greatly blessed, and eighteen have been added on confession. Four members of the mission—Rev. and Mrs. Mills, of Hangchow and Mrs. Butler and Miss Warner, of Ningpo—have been compelled to leave their fields of labor for a season of rest and recuperation in America; on the other hand two new missionaries have been added to the force, viz.,



Rev. J. C. Garritt at Hangchow and Miss E. F. Lane at Nanking. The mission feels that the time has come for "lengthening the cords and strengthening the stakes" and makes an earnest call for reinforcements next fall, that the work may be prosecuted with greater vigor and new fields occupied. The Statistical Report will appear next month.

*The Free Church of Scotland Monthly* for December contains the following:—"On the evening of Sabbath, 13th October, a young Chinese medical student, Lim Boon-keng, was baptized in Warrender Park Church, Edinburgh. Educated in Morison College, Singapore, he years ago broke with Buddhism, but has only now made up his mind to enter the Christian Church. Before the sacred ordinance was administered by the Rev. Mr. Cook, of Singapore, he gave a short account of himself and publicly confessed Christ. The Church was crowded, and a manifest impression was made on all present."

A FRIEND calls our attention to what was a misprint in the January No. of the *Recorder*, in which the communicants in connection with the Church Missionary Society were given as 7,756. They should have been 47,756, or a difference of forty thousand.

REV. J. E. Walker, of Shaowu, writes us under date of January 10th, 1890:—"The past year has been a good one for evangelistic effort.

There is much distress among the Chinese about us, owing to the bad state of the tea trade. Most of those engaged in growing tea are immigrants from other parts of this

and adjacent provinces, and there has been some alarm among the Chinese, lest there should be an uprising of this class of persons.

It is commonly reported that there is a secret society, having its ramifications all over China, called the Kau-lau-huei (高老會).

According to some it is a mutual benefit society, like the Free Masons for instance, but according to others it is a treasonable organization. Whether there is anything to it or not I don't know. But the belief is current among the natives that there is such a society and that its aims and methods are sinister, and this is a source of uneasiness among the people. Our best informed native Christians do not pay much heed to disquieting rumors about it. Last autumn professed emissaries of the Kau-lau-huei appeared in a few places, reporting that an uprising was imminent and offering to sell "protection papers" for about 50 cts. each, which would secure the holder from harm. Two of the supposed leaders of the society were seized and beheaded, and then reports became rife that the Kau-lau-huei was about to come in force and avenge their death. There was great alarm for a few days, but nothing whatever transpired to justify it.

Two or three hundred Hunan soldiers are stationed at Shaowu till after Chinese new year, and in view of the number of persons about here, who have no families and are in more or less distress because of losses on their tea, this is a wise precaution. Without them, the panicky state of mind prevalent among the natives would be a constant temptation to the needy and desperate tea farmers who are scattered all around through this mountainous region.

*December, 1889.*

28th.—Three distinct shocks of earthquake were felt at Shanghai about 2.18 a.m. Direction N. E. & S. W. A shock also took place at Yokohama, Japan, and another on the 31st. Capt. Donaldson reports that the sea between Tsurugisaki and Kannonsaki was covered with dense steam.

*January, 1890.*

1st (about).—While making a passage among the mountains at Takao kae, Formosa, 200 soldiers, belonging to Liu Mingchuan, were surprised and killed by the savages.

5th.—Capt. Wiseman, late of the *Essex*, suffocated by the fumes of a charcoal stove in a bathroom at Yokohama; this makes the 20th foreigner who has met his death in this way.

7th.—Violent earthquake at Vagano, Japan, several houses destroyed.—In the

*Gazette* of this date the Governor of Shantung is directed to properly embank the new mouth of the Yellow River and to build a dam across the old mouth at Tieh-mên-kuan.

9th.—A party of Europeans, consisting of the Messrs. Rogue (two), merchants of Haiphong, Capt. F. Roze and a com-pradore, captured by a band of pirates in Tonking. Capt. Roze was killed.

10th.—From *N.-C. D. N.* of this date we learn that Sir Cecil Smith, Governor of the Straits Settlements, has abolished all the Chinese secret societies in Singapore and has formed a Chinese advisory board, which is to advise the Governor on all matters specially affecting the Chinese community.

11th.—Great fire in the foreign settlement at Foochow. Immense destruction of property, native and foreign.

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## Missionary Journal.

**BIRTHS.**

ON October 3rd, 1889, the wife of WM. LAUGHTON, China Inland Mission, of a son.

At Chentu, November 8th, 1889, the wife of R. GRAY OWEN, China Inland Mission, of a son.

At Changchin, Amoy, December 29th, 1889, the wife of Dr. FAHMY, London Mission, of a son.

At Tientsin, January 6th, the wife of G. W. CLARKE, China Inland Mission, of a son (Joseph Eric George.)

**ARRIVALS.**

At Canton, November, 1889, Rev. GEO. SICKAFOOSE, Miss A. PATTERSON, Miss L. R. SHAFFNER, of the United Brethren Mission of the U. S. A., to establish a new mission.

At Canton, December, 1889, Rev. G. HARGREAVES and family and Rev. S. G. TOPE (returned.)

At Shanghai, December 27th, 1889, for the China Inland Mission, Rev. and

Mrs. G. NICOLL (returned); Misses S. L. CARLYLE, E. RAMSEY, M. A. LANE, L. C. COWLEY, A. M. ESAM.

At Shanghai, January 13th, for China Inland Mission, Mrs. G. STOTT (returned); Misses A. BARDSLEY, R. G. BROMAN, J. F. HOSKIN, J. A. SMITH, E. A. THIRGOOD, A. WHITFORD.

At Shanghai, January 23rd, for China Inland Mission, Rev. GEO. HUNTER, M.A., wife and child, Messrs. F. SHARP, A. E. EVANS, T. G. WILLETT.

**DEPARTURES.**

FROM Canton, January 9th, 1890, Rev. A. A. FULTON and family, of the American Presbyterian Mission, for U. S. A.

FROM Shanghai, January 14th, Rev. E. and Mrs. PEARSE and family, of C. I. M., for Europe.

FROM Shanghai, January 24th, Rev. Geo. and Mrs. PARKER and family, of C. I. M., for Europe.

# CHINESE RECORDER

## NOTICE.

THE following is a list of the authors of Essays received for the coming General Conference. The essays are being printed at the Presbyterian Mission Press, and will be sold in pamphlet form, each essay by itself; the pages will be about the same in size as the *Recorder* page, and it is proposed to charge for them at the rate of a cent a page. Friends desiring any or all of these essays, will please send their names to the Mission Press, Shanghai, stating which ones they wish, and how many. Their names will be enrolled, and as the essays are printed they will be sent to the subscribers. It is impossible at this stage to say just what the length of the various essays will be, but they will vary from four or five pages to fifteen or twenty. We merely give the names of the writers. Those who wish to know the subjects treated upon can ascertain by referring to the *Recorder* of January, 1889:—

Rev. W. Muirhead, Rev. A. Williamson, LL.D., Rev. H. H. Lowry, D.D., Miss A. C. Safford, Miss Hattie Noyes, Miss C. M. Cushman, Miss C. M. Ricketts, Miss M. Murray, Miss A. M. Fielde, Rev. A. W. Douthwaite, M.D., H. Whitney, M.D., Rev. R. Lechler, D.D., Rev. H. Corbett, D.D., Rev. F. Ohlinger, Rev. D. Z. Sheffield, Rev. M. Schaub, Rev. A. P. Parker, D.D., Rev. J. A. B. Cook (On the Chinese in and around the Straits Settlements), Rev. F. A. Steven (Missionary Effort among the Chinese in Burmah), Rev. J. M. McCarthy (On Co-operation), Rev. G. W. Clarke (Miao-tsz, &c., in Western China), Rev. G. L. Mason (On Methods of developing Self-support).

Address,

PRESBYTERIAN MISSION PRESS.

died. I know that the consideration of the vastness of the popula-

\* Read before the Shanghai Missionary Association, February 4th, 1890.